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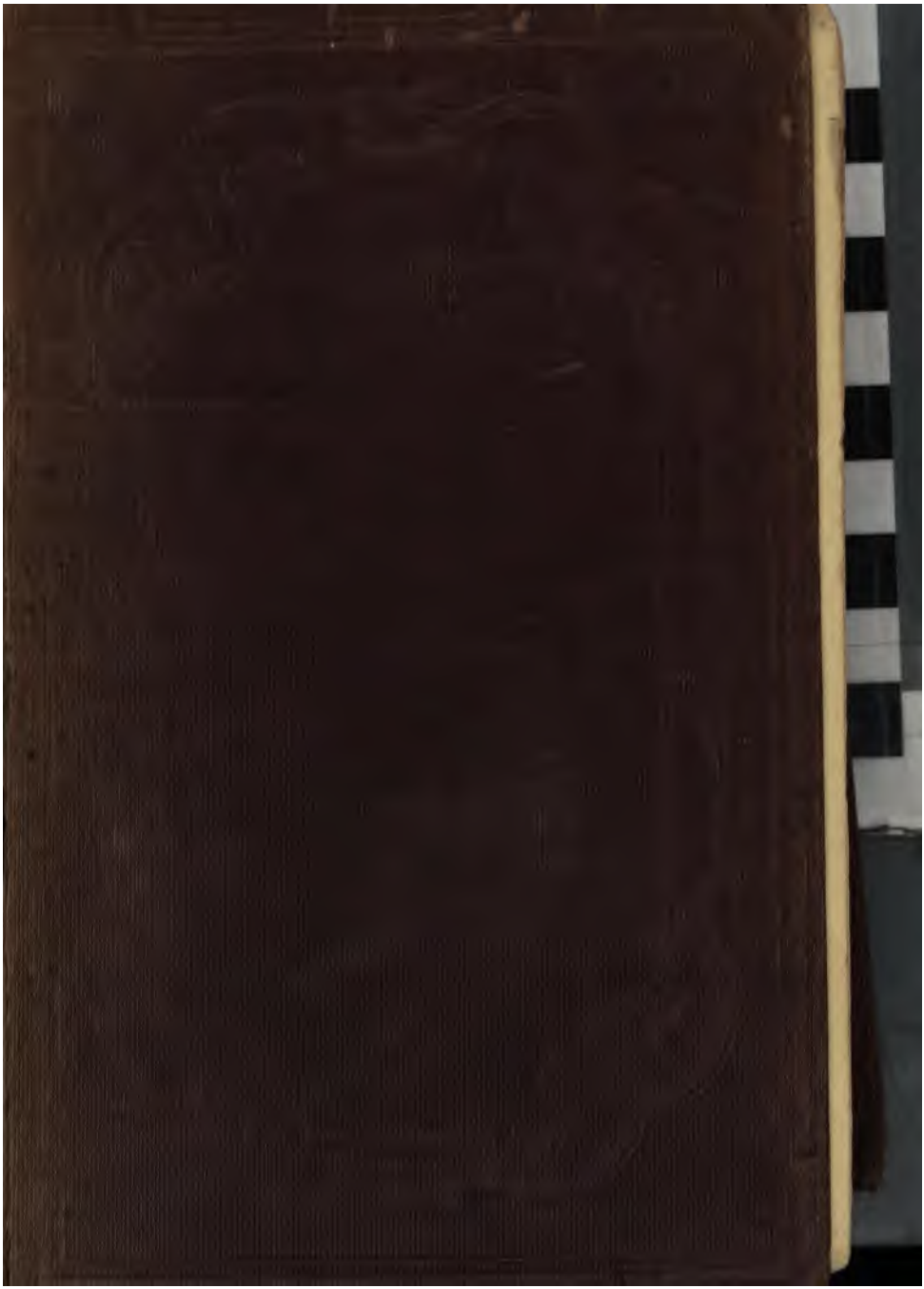

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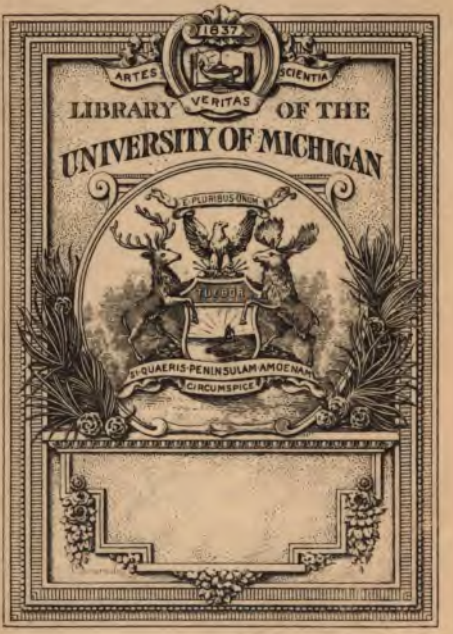
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THE Author having found it necessary to give, in this Edition, additional explanation and illustration of the principles of the "Training System," the Publishers are compelled to advance the price of the work to 6s.

38, Queen Street,
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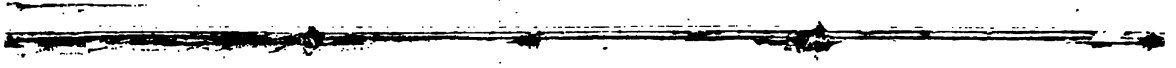
THE TRAINING SYSTEM.



THE

TRAINING SYSTEM

OF EDUCATION,

FOR THE

MORAL AND INTELLECTUAL ELEVATION OF YOUTH,

ESPECIALLY IN

LARGE TOWNS AND MANUFACTURING VILLAGES.

By DAVID STOW, Esq.,

AUTHOR OF "MORAL TRAINING," "BIBLE TRAINING FOR SABBATH SCHOOLS," "GRANDMOTHER'S FIRST VISIT TO A TRAINING SCHOOL," ETC.

SEVENTH EDITION, ENLARGED.

BLACKIE AND SON:

QUEEN STREET, GLASGOW; SOUTH COLLEGE STREET, EDINBURGH;
AND WARWICK SQUARE, LONDON.

MDCCCXLVI.

"Train up a child in the way he should go."

HOLY SCRIPTURE

"Prevention is better than cure."

PROVERB.

"The child is father to the man."

WORDSWORTH

ADVERTISEMENT.

In this Publication there is embodied an Analysis o
method pursued in the Free Normal Seminary at Gla
of training male and female students to conduct the Sy

The primary object which the author had in view t
years ago in working out this System was, to provi
antidote to the demoralizing influence of large town
manufacturing villages—to fill up a "gap" and desider
in the social economy, by seizing upon and employi
operative principle, out of doors as well as in-doors, p
cally neglected in popular Education, viz., The Symp
of Numbers; and turning this *social influence* into a ch
for good instead of evil;—in other words, to provide a sy
of Moral Training instead of the training of the sti
The System, however, has been found by experience eq
successful with children in all circumstances and of all r
Whilst it morally and intellectually elevates the mos
based, it proves a valuable assistance to Christian pa
in the training of their children.

This was the first system of Education, we believe, v
combined the teaching and training of the child in his v

powers of body and mind, from infancy to manhoo
unbroken chain and on one natural method.

The INTELLECTUAL department is conducted
TURING OUT IN WORDS, assisted by Analogy and
Illustrations, and by questions and ellipses *mixed;*
Simultaneous, as well as Individual answers; thus i
tellectual as well as in the Moral department, e
the power of the Sympathy of Numbers. The under
of particular terms, and of a subject in general, u
precedes the committal of words to the verbal mem

The PHYSICAL department, while it promotes h
made subservient to the Intellectual and Moral Tra

The whole is based on Scriptural principles, and
mentary and Scientific Training Gallery Lessons ar
are calculated to fit the pupils for the duties of futu

The System has never failed, where it has been f
pursued; and its success, at home and in the col
now a matter of fact and of history.

CONTENTS.

		Page.
CHAP. I.	Introduction—Outline of the object in view,	1
CHAP. II.	Educational and Moral Statistics,	21
CHAP. III.	Factory Statistics,	42
CHAP. IV.	Moral and Educational Statistics,	54
	Sabbath or Sunday Schools,	64
CHAP. V.	Sympathy of Numbers,	78
	Teaching is not Training,	82
	The Force of Habit,	89
CHAP. VI.	Training School Apparatus, or Platform,	95
	Play-ground—the Uncovered School,	95
	Gallery,	98
CHAP. VII.	School Books,	108
	The Use of Monitors,	111
CHAP. VIII.	Separation of the Sexes,	117
CHAP. IX.	Reading,	128
	Enunciation—Elocution,	135
	Manner of the Trainer,	138
CHAP. X.	Picturing out in Words— Abstract Terms—Figurative Words,	140
	A Lecture and a Training Lesson,	150
	Objects and Pictures,	150
CHAP. XI.	Physical Exercises,	154
	No. 1.—Mode of Rising Up and Sitting Down simultaneously in the Gallery,	159

No. 2.—The Four Motions, .
Airing Grounds for the Adult W
Population in Towns, .
Singing, ...
CHAP. XII. Simultaneous Answers, .
Questions and Ellipses Conjoined,
Ellipses, ...
CHAP. XIII. Emulation, ...
Prizes—Places, ...
Punishments—the Use of the Ro
CHAP. XIV. Bible Training explained, .
CHAP. XV. Secular Training explained—Eleme
Science—Arts—Manufactures, .
CHAP. XVI. Elementary Course, . .
Mode of analyzing one sentence dail
ing the ordinary reading lessons,
CHAP. XVII. Elementary course—*continued*,
CHAP. XVIII. Initiatory Department, . .
Key to the first Spelling-Book,
CHAP. XIX. Junior and Juvenile Department,
Evening Classes, . . .
CHAP. XX. Industrial School for Females, .
Introduction of the Training S
among the Wealthy Classes, .
CHAP. XXI. Weekly Course for Training Schoo
CHAP. XXII. Bible Training Lessons—Practical
trations of, ...
The Mode, ...
Stage I.—"The Lord my stay," .
Do. "The man with the withered ha
Outlines of points which require to be
tured out step by step, . .
Example II.—Stage II.—An Emb
"Even as a hen," &c., . .
Stage II.—An Emblem Pictured
"As the shadow of a great rock
weary land," . . .
Stage III.—"As the hart panteth,
Points to be Pictured out, . .

A single term pictured out—Wisdom—
Do. Salvation—Glory—Honour,
Illustration, ...
CHAP. XXIII. Selections of Scripture for Bible Training Lessons—Stage I. . . .
CHAP. XXIV. Selections of Scripture for Bible Training Lessons—Stage II.—Weekly Course.
CHAP. XXV. Secular Training Lessons—Elements of Science—Arts—Manufactures, .
Example I.—Stage I.—The Camel, .
Example II.—Stage I.—On Pottery,
Example III.—Stage II.—The Mole, .
Example IV.—Stage II.—Air a Conductor of Sound, ...
CHAP. XXVI. Selections of subjects for Secular Training Lessons, ...
Stage I.—Weekly Course, ...
CHAP. XXVII. Stage II.—Weekly Course, . .
CHAP. XXVIII. Illustrations of Moral Training in School,
CHAP. XXIX. Memoranda, or Hints to School Trainers,
CHAP. XXX. Hints to Directors of Training Schools,
CHAP. XXXI. Progress and Effects of the System, .
Consequent Increase of Teachers' Salaries,
Improvement in External Appearance,
Written Testimony of Parents, .
Annual demand for Trainers, . .
The Training System in the West Indies
Issue of the Training Schools erected in Glasgow, ...
The Training System introduced into Parkhurst Prison, and its effects, .
CHAP. XXXII. Normal Seminary for Training Schoolmasters, ...
Established in 1826, ...
The Routine, ...
Can a person Train himself, . .
Criticisms—Public—Private, .
Objections answered, ...

Students of both sexes Trained,
University Students,
Religious Communions,
Can a Model School become a Seminary,
Assistant Trainers—Imitations
Training School,
Removal of the Normal Seminary new premises,

PREFACE.

THE principles contained in this manual have now been before the public for many years. In the present edition, we have deemed it necessary to extend the illustrations of them.

That the last edition should have been disposed of within twelve months, is a proof, we trust, of a growing interest in the cause of education generally, and of the Training System in particular.

Very many able treatises have, of late years, appeared on the subject of Education. They, however, for the most part, treat of some single point of intellectual instruction. We know of no other treatise than the present on the subject of moral training, founded on the only standard of morals—the Word of God. And whilst we have chiefly kept in view the providing of a practical model, which

might serve as an antidote to the demoral
ence *especially* of manufacturing villages
towns—our object has been also to train
practise the system, and we have been e
sirous to present the union of intellectual,
and moral training, in one complete natural
for the culture of the whole child—in oth
the whole faculties of man.

Every system of Education presents some
feature. One is EXPLANATORY—anothe
TERROGATORY — a third is MONITORIAL.
schools present no particular system of
whatever, but simply a list of books or
to be taught; while the great mass of sch
sent nothing but an endeavour to teach the
sound of words and the art of using figures,
or on slate, without communicating (and
advisedly) scarcely one idea whatever.
matter of wonder then that, with the te
CATION on every one's lips, so slight an i
is being made on society at large.

The Explanatory and Interrogatory met
made a great stride in Intellectual teachi
themselves they are ineffectual for training

as a whole. They leave the affections and m
habits almost untouched—they exercise or train
head to a considerable extent, but they do not t
the WHOLE MAN.

The purpose of the Training System is to exer
all the powers and faculties of the child simultaneou
according to a correct standard, and conducted
natural principles. Our aim is to unite all tha
essentially valuable under former modes of instruct
and communication, and to add these two—Mo
TRAINING and PICTURING OUT IN WORDS. Sim
terms, analogy, and familiar illustrations are in c
stant use throughout the whole process of pictu
out—ideas are cultivated previous to clothing then
suitable language—the memory of ideas before
memory of words. These form the peculiarities
the system, as we shall endeavour to illustrate in
following pages.

That these two points, viz., Picturing out
Moral Training, are new, is proved by none being a
to act upon the principle without long practice;
that they are natural and efficient has been shown
above twenty years' experience in this country and
the colonies.

The subjects to be taught and the requ
tions to school accommodation, with the
teaching and training scholars and Normal
appear in the sequel. We strive to stimu
powers and faculties of the pupils daily, fro
motives than fear or sordidness, and to carry o
tian family training in the public school—
moving and animating principle being the Sy
OF NUMBERS, and the great end the cultivatio
rect habits of thought, feeling, and outward

Subdivision and classification form impo
tures in training. The outlines of every su
elementary lesson are given in the first insta
coming more and more minute at every st
stage of progress,—the Infant or Initiatory s
mean for children under six years of age, p
a broad base—the outlines or illustrations
subject preparatory to the Juvenile, and this
the Senior department. The highest point
ment of the Normal Student is to be able t
the Initiatory School intellectually and mora
system presents no change to the child fro
of three to fifteen. It may be conducted on
principle in classical and other adult school
deed has been tried in them with striking s

As a literary production, the work has no cla upon public attention. My sole aim has been make myself understood, and to render the illust tions as simple as possible. It is intended for paren clergymen, schoolmasters, and directors of schools. must, however, beg the reader's forbearance for f quent allusions to subjects already discussed—r apology being the necessity of the case—in order bring out and illustrate more forcibly, by means these repetitions, certain other points of the syst For whilst, in training, the Physical is distinct fr the Intellectual, and both are so from the Moral; action, all are so mutually affected, that it is diffic if not impossible, to say where the influence of the begins, and that of the other ends.

An objection has been made to the term "Tra ing." We at once reply, Scripture is our author —Scripture our warrant. The wise man has s "Train up a child," and we know of no other expr sion that can explain our full meaning. *Intellect instruction*, as commonly conducted and understo is *not training*—it is simply teaching. Phys exercises must be training; for we cannot *instruc* teach a child to ride—he must be *trained to do* Moral instruction is not training, until those un

instruction are actually called upon to put in exercise the moral precepts which they have received, as we give them the opportunity of doing when at full liberty in the play-ground.

Moral training must, of course, be intellectual. I may kill a fellow-creature; but, by the laws of God and man, it is not murder unless I entertain ill-will or enmity towards him, and know and understand what I am doing. If not, I should be a fit inmate of a lunatic asylum. Moral training is literally moral *doing*, in thought, feeling, and outward action.

The introduction of the principle of family training into the public school was one great object, both fo its simplicity and general application; but it wa soon discovered that whilst the school would nev supersede (nor could we desire it to do so) the ma fireside sympathies of domestic life, still there in the Training School,—in the intellectual and m departments,—in the Gallery and in the Play-gr —a power, which the limited number of a does not possess, viz., *the sympathy of numbe*

We, therefore, commenced with very you dren, before natural propensity had been fo

habit, and extended the principle progressively to those more advanced in age, as we discovered the system was capable of being applied to the circumstances, habits, pursuits, and understandings of older children.

Without such a system, there will continue to be a "gap" in the Moral Training of the child—the expressed wish of our great Reformer in regard to the "godly upbringing of the young" will be unfulfilled—parental training, to a certain extent, will be neutralized—and the preaching of the Word will be less attended to, less understood, and, of course, less effective.

Some points and peculiarities of this system have been adopted by teachers of schools—*e. g.*, one erects a gallery, and terms it the "Gallery System;" another uses simultaneous answers, and terms it the "Simultaneous System;" a third uses ellipses, and calls it the "Elliptical System;" and a fourth, valuing the union of questions and ellipses in our intellectual exercises, terms it the "Suggestive System;" but these are all included in it, and are necessary as parts of the system by which the child is morally, intellectually, and physically trained. Further, some call the Training System the "Normal System," and many more the "Glasgow System;" but in Glasgow, we have every

possible variety of systems, from t
to the most intellectual. Our te
we have already said, is Scriptura
the whole human family. We s
exhibited a more natural and pra
these great principles; but we mu
founded as it is on such high
principle also being strengthened
experience of its power and efficie

This Normal Seminary was the
Her Majesty's dominions. Othe
followed the example of preparing
not upon the system of training
We rejoice to know, however,
Normal Seminaries are in progre
and physical as well as intellectua
sent their legitimate and natural ar

From many thousand facts whic
we firmly believe that, *added to*
Training System, as a natural and
may be rendered, under God's
powerful moral and intellectual le

GLASGOW, 10th June, 1846.

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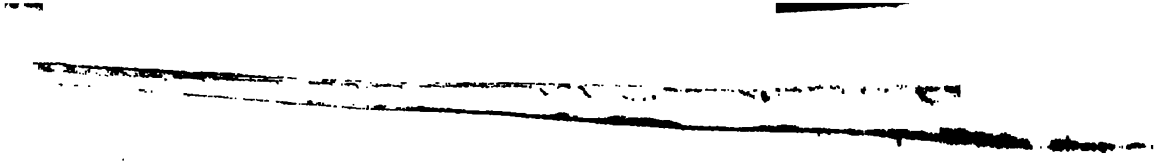
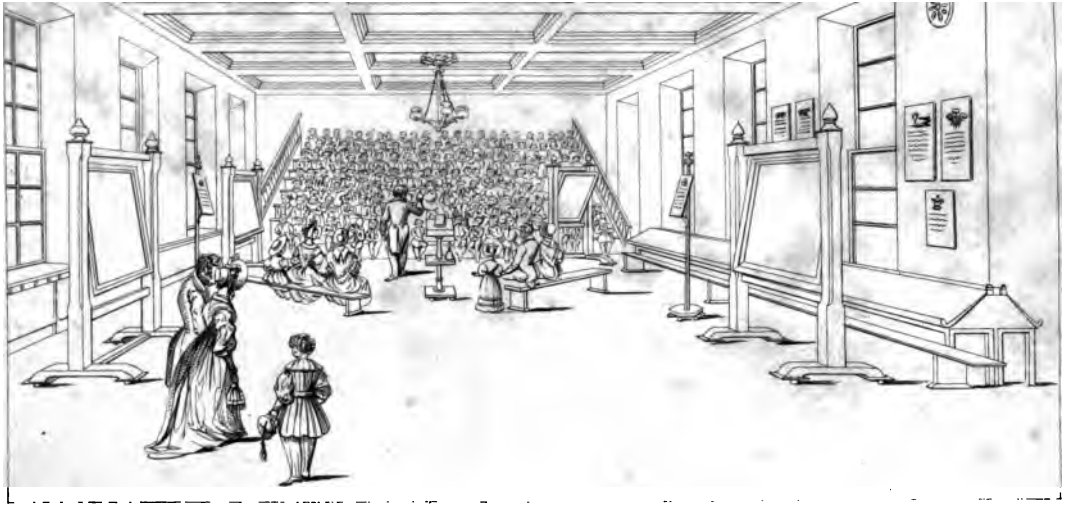




THE

TRAINING SYSTEM.

CHAP. I.

INTRODUCTION.

OUTLINES OF THE OBJECT IN VIEW.

In the present treatise we propose, for universal adoption, a natural system of training the young, intended to supply that most important desideratum in moral economy, viz., an efficient method of training the whole man at the early and most impressible age of from two or three to fifteen years, a system, in fact, intended not to supersede but to carry out private and family training into public life. This has hitherto been a lamentable deficiency in all our plans, whether of political, social, or parochial economy. The promise has been made, that the child, if trained in the way he should go, will, when he is old, not depart from it; and it is to secure the more certainly such a glorious result, that this system is presented to the notice of all who either are, or ought to be, interested in the great work of popular education.

The parent looks round him in vain to see in what way, from morning till evening, he can have his children properly trained, when he himself is necessarily absent, and when they cannot, or will not, remain with their mother—how in fact he can best fulfil the divine command. At length, even *under the most favourable circumstances*, he is forced to send his children to a school where they are *taught*, it may be, all that is right, but where, from its construction and arrangements they cannot be trained; and there being no provision for the children during the time allotted to play, they are left to amuse themselves on the streets, and to be trained, as they *must* be, by any and every sort of companion with whom they may happ to meet. The Christian parent, therefore, sends out children in the morning, and receives them in evening, each day injured in their actual habits, b of mind and body, by the unsuperintended trainir the streets. We desire to see a system establish which this evil will be completely neutralized, a the other hand, an improvement experienced.

It was evident that Moral Training, as a branch, could not be established otherwise connecting it with the ordinary elementar of an English School. In working out t portant discovery was made in the mode ing these and other branches, by means o requisite time was saved for Moral Trair improvements in the mode of intellectu will appear in the sequel, and prove th of the Training System is capable of l

into every department of Scientific, Elementary, Classical, and Mathematical education, as well as the one more immediately and primarily intended, viz., Moral Training, based on the revealed will of God. Whilst the primary object of the system, was to provide an antidote to the demoralizing influence of large towns—as an assistant to the Christian parent and an extinguisher of crime, yet twenty years' experience has shown that the system of Physical, Moral, and Intellectual Training is equally applicable to the inhabitants of rural districts as to those of large towns —although its effects are less visible—the passions being calmer in the country than in the crowded city, where the *sympathy of numbers* is more sensibly felt whether for good or for evil.

It is unreasonable to suppose, that if to intellectual culture there be added Moral Training, some additional accommodation must not be provided whereby the natural dispositions and moral character of the children may show themselves, and this can only be done in real life. The real life of a child is at play. A play-ground, therefore, is absolutely requisite ; but a play-ground without a superintendent,—who, joining in the sports of the children, secures their confidence, and at the same time observes their moral developments, is in fact a mischief-ground. Such we say may be one for relaxation and healthful exercise, but certainly not for Moral Training. Every unsuperintended play-ground is generally a mischief-ground, and tends in no degree whatever to the formation of correct moral habits. A School-room, fitted up with

desks and forms, may serve the purpose
system, or even the more modern Monitor
still more modern Intellectual system; bu
sufficient, as we shall presently show, for tl
ing System." To these must be added a
lery, capable of seating the whole scholars,
ground large enough to enable the entire
have free exercise for their bodily power
development of their natural dispositions
In large towns, where there are no such fa
innocent out door amusement as in the co
system makes the provision we have menti
carrying *out* the training of the covered S
the uncovered School, where it is carried o
veloped. But we must not be supposed to i
the same regular superintendence and parti
the pursuits of the children on the part of
ter, is not equally necessary in the country as
On the contrary, we maintain that every
education, or even of training, is incomple
provision is not made for this no less impo
of physical and moral training, than the re
sons of the covered School-room. We, the
ways recommend, and when we have the
sist upon the purchase of a play-ground in
with every country as well as town School.

Physical exercises and singing are used
means to an end than for their own sake—tl
ing to arrest and secure the attention of the
and prepare them for receiving the intelle
moral lessons to which they are called—jus

tary drilling prepares the soldier for instant obedience and prompt action in the midst of the most trying circumstances, and at all times. These exercises, however, are no less important as an end, although secondary in purpose, for the children learn to sing as an accomplishment, and to sit, stand, walk, &c., in order, in healthful comfort and regularity.

One other important feature in the system we can only at present allude to, and that is the use we make of the Gallery in every department of our Schools and at every age, for the exercise of that mutual mental sympathy, which is so mighty an agent constantly at work for good or for evil, exhibiting its corrupting or beneficial influence in the world at large, just according as it is exercised. Nor is this all—it provides a better platform for the practice of simultaneous answers and other exercises, which we consider so essential a part of the system. The Gallery to which we allude, does not, of course, exclude the use of desks and forms, which we regularly employ as in other Schools, at certain portions of the day.

It must be at once apparent to all, that moral training cannot be conducted without being at the same time intellectual; and that "*morals*" must have a standard, the only perfect and unchangeable one being the Word of God. This principle is so self-evident, and lies so completely at the root of every attempt in education, even the most imperfect, that we do not conceive it necessary to argue the question here with those who are opposed to religion in connection with popular education.

To unfold and establish the method of training *the whole man* upon the principles of this only rule, is our intention in the present humble treatise. To test the efficiency of this principle was our object in establishing the Model Training Schools; and that it might be universally extended, these Model Schools were formed into a Normal Seminary, in which future Schoolmasters might be trained to practise the art. The persons so prepared in the Institution are termed *Trainers*, and the system itself the *Training System*, from the scriptural injunction to which we have before alluded. And in addition to such an authority for the term, we may state what experience proves, that we cannot train without teaching, but that we may teach without training. Training, therefore, includes teaching.

Teaching is not *training*. Moral *education* is not moral *training*. This distinction forms the very gist of our argument, intellectually as well as morally. Perhaps the most serious practical mistake that continues to be made in modern times is the confounding of two things essentially and inherently different—*teaching* and *training*. We hear from all quarter "train up a child," but on explanation the proc that is actually meant is *teach* or instruct—not t The pupil is *told* by the master, but left to himself in whatever way he may choose.

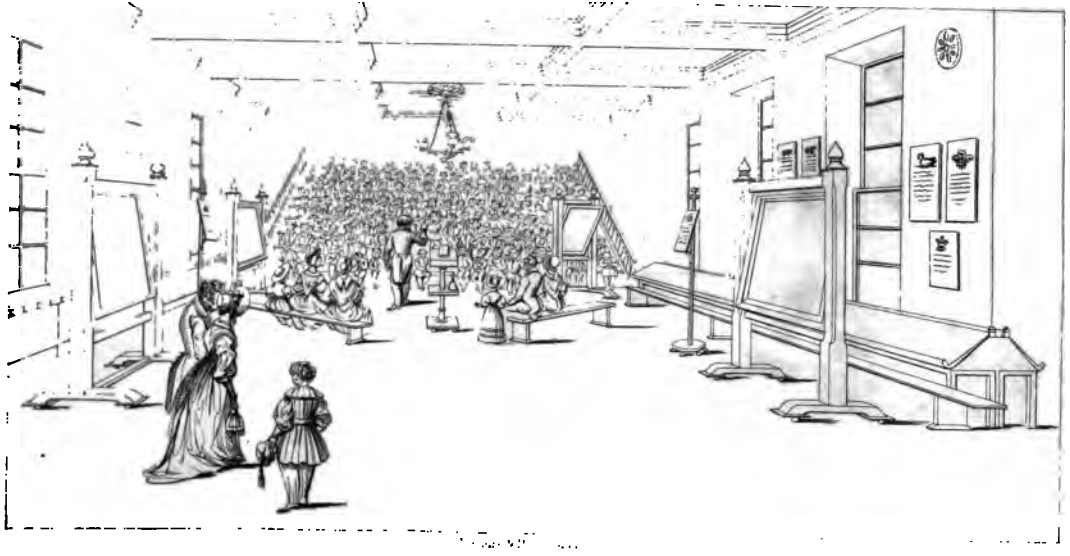
The trainer gives the *precept*—he must also the *example*. The child, however, is not under ing until he actually puts in practice the m other lessons he is taught, whether the

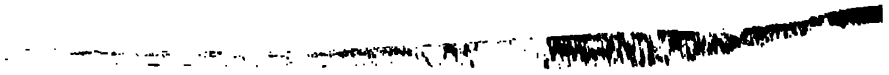
an exercise of thought, affection, or outward demeanour.

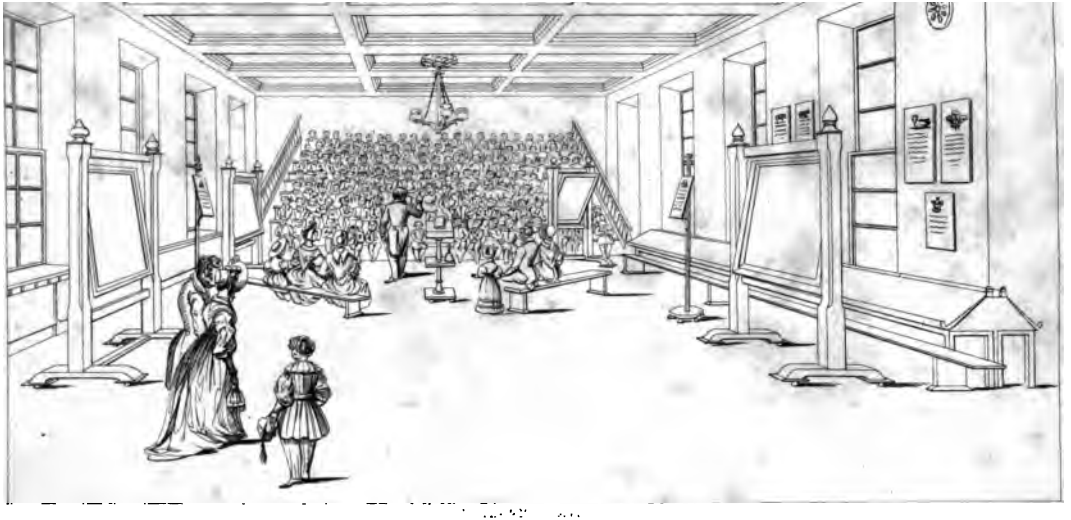
An eminent member of Her Majesty's Government and a friend of the Training System, during a conversation with me in London, expressed himself thus: "I know the distinction between teaching and training. To tell a boy at school not to fight or quarrel with his companions out of doors at play is *teaching*, or instruction—to see that he keeps from quarreling, and, if he does so, to exercise his mind on the evil of it, on his return to school, is *training*."—A just and happy illustration.

Some apology may be expected for presuming to introduce a new element in popular education. Why talk of introducing moral training into our schools say some? Does not all education naturally lead to moral training? Are not the poor religiously instructed and taught "the way they should go?" True, now-a-days a large number are being religiously *instructed* and taught, but they are not *trained;* therefore the promise cannot be fulfilled of not departing from that in which they have not been *trained.*

Early training is the only rational and hopeful experiment. It is so in the vegetable and animal—it is so in the moral world. If corn is expected to grow and ripen we must not sow in autumn but in spring. The farmer ploughs and weeds, and sows and harrows, and doubts not that by God's blessing he shall have an abundant harvest. Spiritual husbandry bears a closer analogy to natural husbandry than is usually imagined. In the spring-time of life the







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the world at which to aspire. Every teacher worked himself into any system he pleased, and just as he could, without any guide or adviser, and was left, while serving an apprenticeship to *himself*, to cut and carve the persons and minds and habits of the children under his care entirely according to his own fancy. The candidate teachers had no Model School to look *at*, far less a Normal Seminary to be trained *in*. The gardener, the joiner, the jockey, must all be trained; and yet, till lately, it was never thought necessary to train the schoolmaster. He alone was left to train himself, and to try his unpractised hand upon our children, whilst he was creeping on his way to some real or fancied standard of his own —too generally giving the shell of education for the substance—neglectful of moral habits, and permitt ing whole generations to grow up at the best with t' understanding only half educated. Hence the p mary importance of Normal Seminaries, and of proved systems of education and training to wh every student may aspire. There was, and stil' much need of something being done—of some sy being adopted that may educate and train not r the head but the whole child, and of Normal aries to prepare the future schoolmaster for h

Whether the Training System is, or is not that can be presented to public acceptanc prepared, after 20 years' experience, to pr has at least been efficient. The experim mal Seminaries, under experienced and Masters, proves how superior in the a

and training those are who have been trained in them to the great proportion of those who have *trained themselves*.

Whilst the Training School differs in the mode of its operation and in its construction from other ordinary schools, yet, embracing as it does, the usual elementary branches, more or less in number according to circumstances, its aspect, to a casual observer, is more that of an ordinary public school, with some improvements, than one possessed of a new principle in popular education, viz., Moral Training, and a natural mode of intellectual communication in all branches of education.

We must here stop to observe, that EDUCATION, in the sense in which it is generally understood, never has, and never can, morally elevate a community. Mere secular knowledge cannot by any possibility accomplish the work, and extensive knowledge of the history and facts of Scripture, apart from the early habit being formed of reducing *its lessons* into practice, is frequently conjoined with the most dissolute manners and absolute disbelief of the great end for which the Bible was written. Men can discuss the subjects and yet hate the principles and precepts of Scripture. In regard to the working classes, we find very many who can read, write, and cast accounts, and who have read Scripture in school and have retained much of it in their memories, who are yet profligate, nay, in some cases guilty of flagrant crimes, and who, moreover, are totally ignorant of the fact that they are naturally inclined to evil, or that they stand in need of a Sa-

viour. "Knowledge indeed is power," bu
power for evil as well as for good. To turn
away from home,—in France, where the
excluded, it is clearly proven that crime ext
increases with what is termed *education*, a
look narrowly at home, we shall find that e
the reading of the Scriptures in school, sin a
are not diminished, nor are the manners an
of our population at all improved. We
read the Scriptures, it is true, but the com
not simply "*read*" but "*search*"—"*searc
hidden treasures.*" Such is our object. The
as well as the facts of Scripture, must be enfo
the understanding, and reduced *into practice
life* under proper superintendence, ere we c
that the word of God will be influential in e
man in all the virtues and graces of social li
fitting him for the enjoyment of a pure and h
throughout eternity.

It is a serious mistake—to suppose that th
ing or mere knowledge of Scripture facts, is
is sufficient to make a good man. Scriptur
"knowledge puffeth up, but charity (or lov
fieth." It does not stand alone, like mere
le lge, but extends its effects in every direction.
are influenced by a sense of the stern virtue
nesty—"Thou shalt not steal"—and they wo
pick their neighbour's pocket for the world, bu
same persons who reverence the words of the
commandment, may steal their neighbour's goo
without a pang, and be entirely unmindful

command—"Be pitiful, be *courteous*." They p
tise the sterner virtues it may be, but make notl
of the command—"*Whatsoever things* are hon
lovely, and of good report, *think* on these things,"
"*do*." Hence without the direct influence of Chris
principle, polished worldly society sometimes
sents that outward courteousness and politeness
forbearance which ought to be the native fruit
Bible principles; provided only the people were
merely religiously instructed, but also morally trai
—in other words, *trained* to practise the virtu
provided the weeds of sin were tossed about, and
permitted to grow luxuriantly, and that the ha
of children, intellectually and physically, were su
intended and caused to be rightly exercised.

A thorough Bible and Moral Training would n
the most perfect gentleman, the most sincere fr
—would establish all the graces of kindness and
bearance and sincerity—would extinguish vice—
mote cleanliness, order, and attention to health—
by the blessing of God, would produce a millenni
Bible and Moral Training, teaching, and *doing*, o
never to be separated in the education of youn
old.

We have no such education generally in sc
and until we have it for the young at an age v
the understanding is comparatively unwarped by
judice, and the feelings tender and susceptible,
folly to look for the moral elevation of our country
ing succeeding generations; and as for a millenn
we understand it simply to be the consequences

thorough infusion of *practical* Bible principles (not mere intellectual knowledge) into the understanding and affections of young and old, rich and poor. From the facts which we are prepared to lay before our readers, we ask, would not the universal extension of Bible and Moral Training, as part and parcel of popular education, under the blessing of God, produce *like* glorious results? *We assert that it would*, and in doing so we would not *exclude* but *increase* every other means of knowledge and of grace; we would treble our pastors and places of worship—our social Christian meetings and our week-day and Sabbath schools;—but these last we would extinguish for the family fireside, with the father as the priest and instructor, so soon as we had this system established in week-day schools by which the scholars would receive, each day of the week, as much religious instruction as they possibly could in a Sabbath school, and with this most important addition—the seeing that Bible precepts are reduced into every-day practice.

Bible instruction might be rendered a vastly mo
interesting exercise than it usually is, both in
subjects treated of and in the mode of communica
The method of communication ought to be mor
tural—the natural picture ought to be fully and
drawn before we attempt to elicit the lesso
must be admitted by all, that the preachin
word of truth is *the* appointed means of co
and of extending a knowledge of salvation b
Keeping this steadily in view, the question
is preaching? All must acknowledge tha

est and most authoritative preaching, is that by ministers who are especially set apart to the sacred office, and "who give themselves wholly to prayer and the ministry of the word." We highly value the office of the ministry of the gospel. But is there no other mode of preaching* or promulgating the word of life? Is the same discourse which is couched in language suited to adults and the cultivated mind, equally applicable to and apprehended by the youthful and the ignorant? Is it understood at all? Are not such discourses to very many the same as if spoken in an unknown tongue? May a father not preach the gospel to his children? May the tender mother not do so to her infant offspring? Does she not do so often in strains so simple that they reach the heart? May the schoolmaster, who represents and takes the place of the parents for a portion of each day, not promulgate the gospel to the young by analyzing and picturing out the daily Bible lesson? And may not the prayers and endeavours of parents and schoolmasters be effectual to the conversion and Christian improvement of the young committed to their charge? Nay, without such additions to the pulpit ministry of the word, may not the young be robbed of the great purpose for which the gospel was sent? No restriction ought to be laid upon the parent or the minister as to the full

* We beg our readers to remember that we use the word, not in the accepted sense, but in its real and Scriptural meaning.

exposition and enforcement of Scripture truth upon the understanding and consciences of all — but the province of the schoolmaster we conceive to lie more in training in the elements of divine truth, just as he trains or ought to train in the elements of any and every branch of education that he is required or entrusted to teach. This he can best and most satisfactorily accomplish by analyzing Scripture, and by picturing out its history, with the moral lessons it naturally furnishes—its precepts too—at the same time seeing that these are reduced to practice while the children are under his care, and unfolding and rendering visible to their mind's eye those innumerable emblems which, when pictured out, present practical truths rich as the deepest mine, and sweet as honey to the taste. The natural picture is always pleasing to the human mind—the lesson deduced is not so pa latable. It is no trifling matter to be the means elucidating the leading points of Scripture, and of vifying every paragraph of it, and thus of assis the parent, and preparing all for apprehendin meaning of those innumerable Scripture terms are employed, and those allusions which ar during the public preaching of the word. T allotted to a sermon does not enable the m unfold or picture out the text so fully and cle a training school lesson.

Such, then, we conceive to be the pec vince of the schoolmaster. Such we n Training in school; and such the kind o education we wish to see established in a

of Great Britain. Mere Bible reading, or explanation, or question and answer, will not do, but by picturing out by analogy and familiar illustrations—by simplifying every term and unfolding everything that is complex—you enable the youngest child present to apply the lesson to himself. The schoolmaster who is a trainer, has the peculiar advantage over every other class of persons, of *the sympathy of numbers*, of which we have already spoken. Mind is thus brought to bear upon mind. Every variety of temperament and mental power can be made to operate upon all. Some children more easily apprehend facts —others imagery—and others reasoning. All, however, learn what any one knows; when properly conducted, all are stimulated and benefitted by the power of SYMPATHY. It is because in the family and in the school, the religious instruction has consisted in committing words or mere sounds to memory, or explanation by the parent or tutor, a task in which, half asleep sometimes, the children take no part; or by questions and answers upon the mere facts or history of the passage; that the public ministrations of the pulpit are so slightly effectual upon a common audience. How very little of a sermon, either in its facts or lessons, is generally remembered! We have examined persons a thousand times, and it was marvellous how little they remembered. It was possible that one or two of the heads may have been recollected, or perhaps only the text, but the general bearing of the subject, or the lessons deduced, were seldom remembered. That the word of God

may have free course, the minds of the young must be *trained* to the *understanding* of it.

Scripture knowledge, in the wide extent of its history, precepts, promises, emblems, &c., is thus daily communicated in a simple and natural manner by analogy and familiar illustrations, and in language suited to the age and capacity of the pupil; and these are made the basis of all the Moral Training during the day. The elements of secular sciences, which are daily given without or with a text-book, are also conducted in the same manner,—singing, to cheer and animate, to soften and subdue the feelings,—physical exercises, to arrest and secure the attention,—play, to animate and invigorate both body and mind,—superintendence by the master, to observe the children and afterwards to train the understanding to the tru nature of their conduct, and then to cultivate prop thought as well as correct behaviour—the *sympa of numbers* being used as the one grand actuating moving principle in every department—a princip every society, consisting of young or old, unifor tending to good or evil.

These points and these principles, as we sta the outset, were added to what previously ex popular schools, and the ordinary elementary were adapted, in the mode of communicati same "picturing out system."

CHAP. II.

EDUCATIONAL AND MORAL STATISTICS.

BEFORE taking a view of some points in the state of society as at present constituted, and the most prominent educational and Christian means which have been set up for the improvement of the people; it may be proper to answer one or two queries which are frequently put, in regard to the original establishment of the system now under consideration.

First—What cause or causes led to the establishment of the training system, and in conjunction with it, a Normal Seminary for the training of schoolmasters? This is not easily answered, but we may state a few facts which suggested the idea. Most certainly it was not the result of mere reflection in the study or in the parlour, but arose from the daily and yearly observation of ignorance and crime presented to my mind, from the circumstances in which I was providentially placed.

For five years previous to 1819, I was one of a number who distributed to poor old men certain funds raised by subscription, and which it was expected should be paid to the parties monthly at their own dwellings. The small pittance given was only granted after the most minute investigation of the

case of each applicant for relief. My district was one of the lowest and most degraded in the city. During these investigations and private visits, an amount of deceit, ignorance, and wickedness, was gradually disclosed, which convinced me that the favourite idea of reforming the old was a hopeless one. A few solitary cases there were indeed of persons who had been early embued with Christian principles, and who had profited thereby; but with these exceptions, the mass was as impenetrable as the nether millstone. No motive awakened their consideration, save the silver pence, which, when presented, lighted up their eye and warmed their heart. On every other subject save Mammon they were in a profound sleep. Habits, "our second nature," held them as with an iron grasp.

I therefore turned my attention more particularly to the young; and as my residence then was on the south side of the river, the most direct way to whic lay through the Saltmarket, the very "St. Giles Glasgow," my eyes and ears were shocked seve times a day by the profanity, indecency, and which were exhibited by children, and even in who were growing up pests to society, and rui themselves. Could nothing be done? was the pressed question in my mind. I knew of not a Sabbath-school, for I then participated in t universal delusion, that religious instruct accomplish all, and I had not learned tha and moral *instruction* and religious and m *ing* are two distinct things.

My object was to *seize* a dozen or so of these wild human beings on the streets, and try what, by the blessing of God, might be done with them. But how to accomplish this, and to teach them when brought into a school-room on a Sabbath evening, I was alike ignorant. Moreover, I understood from others that none but children of the well-disposed could be retained longer than a few afternoons, whilst the love of novelty held its sway. The want of clothing formed another barrier. I therefore determined that none but neighbours should be admitted—thereby removing the aversion to appear ill-dressed among strangers —the proximity of their residences also rendering it easy for the teacher to call upon the absentee children during the week, or to send for them on Sabbath evenings; also that the school-room, although only a kitchen, should be within or close to the district. This principle was afterwards widely extended in this and other districts of the city, and is termed the Local System. The locality was confined to two small and narrow lanes, and no child was admitted who did not reside in the district, so I gave up the idea of the random mode of catching the children on the streets.

The result of this strictly local experiment acted very favourably on the understanding and morals of these children; and without even the temptation of an article of dress, in the course of a few months all found decent clothing for themselves. We could fill a volume with the details of the character of the parents and children of this small locality, which pre-

sented shades from the most debased, to the
although we cannot say the enlightened Ch
but we shall confine ourselves to one fact, ex
the extent of their *true* education and religiou
ledge, at the first opening of the school.

From about seventy contiguous families I c
twenty-eight boys and girls, from about the
nine to fourteen years, all of whom could re
nearly all were possessed of Bibles. Some
had been taught in parochial, and others in
and private schools. The majority of these
were superior in education, such as it was,
in character, to many of the *ragamuffins* an
pockets who so obviously infested the streets.
were the average run of workmen's and la
children, but rude and uncultivated in the e
Aware that the fact of having acquired th
reading the Bible does not infer that its cont
understood or remembered, I determined o
test of their scriptural knowledge. Accordin
the very first evening, I took each child ap
inquired if he or she knew who was the fir
Was there a first man? Did they know an
about the first man being in paradise? &c.
five of the number could answer any of thes
tions. Twenty-three had never heard of A
of a first man, or of the garden of Eden, and
perfectly ignorant of the origin of our race
merest savage. These, however, were term
giously educated children, or at least had been
in what are termed Scriptural schools; and

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Something more and very different the peared wanting—practical good habits must as well as principles inculcated—the childr taught and superintended during the wee as on two hours of a Sabbath evening or in fact, the natural principles of *sympathy* insinuating current of evil, must be met by ing current of good. It was evident that t of three to fifteen years of age, twelve y most important, because the most impress of life, no moral machinery existed for th upbringing."

Our eyes were now directed every wher of any and every thing that might assist o during our visits to different portions of Kingdom. In the meantime, the syster training was gradually developed, and wo my private Sabbath-school, which, by the character of its picturing out in words, si answers, questions, and ellipses, gallery pri was afterwards made the intellectual dep the first model week-day schools of the N minary—this method enabling the master nicate as much knowledge in one, as on t methods is done in two or three hours.

This principle of intellectual training, s with nature, unexpectedly discovered ho could be saved in conducting the ordinary branches of a school, whereby the children time for amusement in the play-ground, a ter sufficient leisure for morally superinte

in it, and afterwards reviewing their conduct on turning to the school-gallery; in fact, for adding r ral training as a new principle in the public sch Teachers were immediately trained to this systen intellectual and moral training, and in the cours four or five years, the same training system was full operation for children of all ages, and for teach of schools in all branches, as a Normal Train Seminary.

"Prevention is better than cure," was our mot and to begin well we cannot begin too early. My fi object therefore was to begin with children under years of age, before their intellectual and moral hal were fully formed, consequently when fewer obsta were presented to the establishment of good or This experiment then, and ever since, during ni teen years, has proved most triumphantly successf and exhibits the important practical principle, t valuable as training is at any age, still you incre geometrically in power as you descend in age; for *training* at twelve years of age be calculated as —at nine it is as *two*—at seven as *four*—at five *eight*, and at three years of age as *sixteen*.

We were aware that parents would not easily prevailed upon to pay for moral training, even w it practicable to establish it by itself, apart fr the ordinary branches of education, or even to se their children at all to an institution for that purpo which being unknown, they did not value.

In regard to young children under six years of a there were comparatively few obstacles present

because this period of youth was entirely untouched by any existing institution for their moral or intellectual improvement. The greater difficulty was, how to ingraft moral training on schools generally, so that, without any change of system, children might be carried forward in all the stages of their subsequent education, without infringing on the amount and variety of the elementary branches.

Some educational writers have recommended tha education should embrace the cultivation of th heart, but they have not provided for it, nor ex plained the means by which it might *practically* accomplished; and when asked to state in what m ner, and by what apparatus, this should be effect the almost uniform answer has been: Give the c dren of the poor moral and religious instruction, they will become virtuous and good;—just as if ral instruction was one and the same thing moral training; and the mere knowledge of right, synonymous with the doing of it.

After the family order, there ought to be a at the head of every infant-training school the juvenile department, when practicable, t sister of the master may be an occasional as

Although we do not approve of sendin *early* to a school for mere teaching or inst for reasons which we shall subsequently ever well trained the children may be would in all cases advocate the princip cannot be sent too early to a school for ing, and that at each stage of their

should be carried forward on the same *training* system;—on the broad principle, that while family training fits for domestic, that of the school prepares for public and social life. Infant *teaching* schools, without a play-ground, are decidedly injurious to the health of body and mind; and even with a play-ground, if the *stuffing* system be pursued, they ought to be condemned, and in general they have proved a failure. Infant *training* schools, on the contrary, where bodily and mental habits are merely led and nourished, not forced, are uniformly successful. Precocious cultivation is not according to nature. An early and long-sustained exercise of the intellect may injure the health of both body and mind, but the earliest and longest sustained exercise of the moral affections only adds power and energy to all the faculties.

If moral school training be an advantage to children who are properly attended to at home, what must be the necessity in regard to the thousands of poor neglected ones who crowd our city lanes and alleys! Their parents cannot and do not, either by example, or precept, or superintendence, "train them up in the way they should go;" but, on the contrary, often inculcate principles and show an example perfectly the reverse of all that is godly, or sober, or virtuous; thus leaving their offspring a prey to their own propensities, and the evil example and *training* of children as bad as, or worse, than themselves. Need we wonder then at the prevalence of crime, and rudeness, and insubordination, and every sort of ungodliness? Need we wonder that these habits should stand proof

against every subsequent appliance that may be brought to bear upon such a mass of ignorant and vitiated beings?

Large towns are comparatively a new state of society. Commercial and manufacturing pursuits naturally congregate the population into towns; and whatever may have been provided for the moral improvement of the old, no adequate provision has been made for the young, whom we must again call *the most hopeful*, because the most *impressible* portion of society. The powerful tendency of their sympathies and susceptibilities to evil, has been left without any suitable antidote. It is no wonder then that our large cities and towns continue to sink in the scale of morals.

Large towns and factories, so far from proving nurseries of vice, as at present, might, by the proper direction of the SYMPATHY OF NUMBERS, *be rendered powerful means of moral and intellectual elevation.*

The rural population of Scotland, upon the whol
is superior to that of the towns, arising from the f
that, for centuries past, more minute Christian
educational means have been adopted for their impr
ment. The towns have been left very much to
selves; the natural tendency, therefore, has b
evil. We are not certain if this holds true in
to England; for low as the population of it
are, from the inadequate application of means
intellectual and moral improvement, yet fro
which it would be foreign to our purpose
here, we believe the inhabitants of the

districts are upon the whole more sunk in morals than those in towns.

Wherever, then, the minds and manners of any population are low and debased, in town or country, the *complete* training system will be found a powerful antidote ;* at the same time, from the concentrated power of the SYMPATHY OF NUMBERS in towns, the progress of evil is stronger, and the importance and necessity of the training system are more apparent.

The greatest barrier to a proper system of training, arises from the almost universal idea, that moral teaching or instruction and moral training are the same thing. This fatal mistake runs through all the arrangements of popular education. That teaching or instruction forms a part of training is unquestionably true, but that these are one and the same thing is as untrue as to suppose that, by my being told and shown how to manage a horse, I could ride for the St. Leger, at Doncaster, or that by the same lecturing process I could make a watch. Dr. Samuel Johnson remarks —"We cannot by lecturing enable a person to make a shoe;" but whilst he has most truly and wisely stated this, unfortunately for the world he has left us without any practical method by which training may be accomplished in that department to which he referred—the human intellectual and moral powers. Locke and others have written much and well, and they have told what should be done, but not how it might be accomplished. When we argue for moral

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* See Progress and Effects.

training, it must not be supposed that we mean that mere *external* habit, by many called "morals," which the police and penitentiaries may fully accomplish, and which the courtesies and graces of polished society in some measure present; but morals, grounded on the unchangeable law of God, as contained in the Divine Word, *which must be the basis of all true moral training*—the spring from which all actions ought to flow, and the standard of every principle to which to appeal, and by which alone the conduct can be guided, when no superintending eye is upon the child, save that of the omniscient and omnipresent God. Still we claim for the power of habit all that Scripture maintains, and experience proves to be true. To secure efficiency, under God's blessing, the principle is, that to intellectual and moral teaching there must be superadded intellectual and moral training. *The practice must accompany the principle.*

The term *education* has been too much a watch-word from the senate, the bar, and the platform without attaching to the term any very definite ide *Quantity*, not *quality*, has generally been the de deratum for what education ought in reality to b

Family training is the best standard of school t ing, but the school possesses a power which the f does not; and that is, as we have said—"THE PATHY OF NUMBERS." At a subsequent peri shall advert to this great and powerful princi in the meantime we shall give a short analys warrant for establishing and recommending tem, which we conceive to be the deside

the "godly upbringing"* of the youth, more particularly of large towns. The Bible says, "Train up a child in the way he should go." Train a child from its earliest years—from infancy till it is full grown; and this ought to be done at all times and in all circumstances—personally, when parents can, and by proxy when they cannot. It must not be the head of the child merely that is to be exercised or trained, but *the child*—the whole man—if we are to hope for the fulfilment of the promise, that "when he is old, he will not depart from it."

The precept is, to train up a child "in the way he should go." "In the way," implies personal superintendence. I am to train "*in* the way"—not to put a child *on* the way, and leave him to himself, or worse than by himself, with evil companions; but "*in* the way he should go;" and every Christian parent will at once acknowledge that the way his child "should go" is the way of all God's commandments—in regulating the thoughts, feelings, and outward demeanour. This has been fulfilled in many a family, but where have been the models of school training? and yet, from the age of five or six years, to fourteen or sixteen, two thirds of the time of our youth is spent at school under this defective system, or at play under a practical influence too generally positively immoral. Need we wonder, then, that the youth of our large

* Our venerable reformers had this noble end in view, in regard to the parochial schools, but for which the proper machinery was not provided, nor were arrangements made by which it could be accomplished.

towns grow up ignorant of their duty to God, to society, and to themselves, seeing in actual fact they are not trained to practise these duties? Our principle, therefore, is, morally "train," not simply teach, from infancy to manhood; and if we cannot at all times be with our children, we are bound to provide suitable substitutes; and who more natural or more likely to be qualified, or placed in such favourable circumstances to do so, than the public teacher under whom we place our children for their elementary instruction?

That parents can do little more than advise or teach their children how they ought to conduct themselves, and cannot train, may be drawn from the obvious state of society. Can the mason, or bricklayer, or joiner, who may be engaged a couple of miles from home, train his children? He leaves at six o'clock morning, before his children are out of bed, and returns in the evening when he and they are tired and almost ready for sleep. The mother is busy during the day preparing or purchasing the food, attending to her infant, or her hands are in the washing-tub. The elder boys and girls are out at work, the younger, it may be, at school, or at play in the street with such companions as they can find. The mother is to train the young, it is true, but are they with her? Even the infant boy, if in health, will escape to the door-step, and prefer crawling in the mud, to be tied to the apron strings of his mother. Can the merchant, when busy on 'Change—the factory master at his spindles—or the professional man in his

train his children? No—it is chiefly done by proxies. We know that the Divine command is nothing short of speaking to the young "as they walk by the way, as they sit down, and as they rise up." "Line upon line, precept upon precept; here a little, and there a little." Is religious instruction of a Sabbath evening at home sufficient? Is the public worship of the sanctuary? Is learning *to read* the Bible in school sufficient? If not, what is sufficient? Let any man of calm reflection answer the question. Amidst all the public means of improvement, where is the moral training machine for his children, from two or three to fifteen years of age?

Many parents, in various ranks in life, have expressed the difficulty they experience in bringing up their children when necessarily out of their sight during the day. Indeed, this is almost universal with persons of any reflection—they know not what to do, more especially in towns.

I may state the kind of training to which I was subjected in my youthful days.

Moral School Training in Olden Times.—The school in which we received our primary English education was a parochial one, in which were to be seen the children of the minister, the magistrate, the merchant, and the mechanic. The schoolmaster was a spiritually-minded good man, and upon the whole, kind and benevolent, although his scholars could scarcely perceive this, until after a lapse of a few years, when they had left school, and could meet him on the street or in society *without terror*.

The highest point of our Bible education was, being able to read the tenth chapter of Nehemiah. Every child committed the Westminster Assembly's Shorter Catechism verbatim. The greatest anxiety was to get advanced *out of the Bible* into the Collection.

When we asked the meaning of any part of our lessons, a box on the ear generally followed, accompanied by the exclamation, "You stupid fellow, why don't you know?" Offences were punished by the *taws*, or a stroke of the ruler. The little boys and girls, *who could not pull the master off his seat during the infliction*, had their ears occasionally pierced by sharp-pointed pens; and for a serious offence of a big boy, he was placed on the top of a table at one end of the room, crowned with the master's old wig, all the scholars being enjoined, with arms at full length, to hoot and hiss him. *This was moral training!!* It certainly was physical training, but was it cultivating the feelings of kindness, generosity, and forbearance? Was it rendering physical exercises *t* *means* of intellectual or moral culture? There w other punishments of a still more objectionable which need not be mentioned.

We had rewards, such as for repeating the psalm within a given period. I happened to of these worthies, but the memory of wor wholly disconnected with the memory of one entire part of the psalm could I r months afterwards.

At Candlemas term, when we made offerings, as a supplement to the q

wages, each child was rewarded according to the amount given. There was a king—and queen,—who were the highest givers, and were raised on an elevated seat, or permitted to march up and down the whole line of the floor, *on the true principles of moral training*, to indulge in pride, and vanity, and sordidness. Our feelings are still alive to the horror we then felt, when witnessing one child eating his farthing gingerbread, and another his orange, while this royal procession moved along in all its dignity!!!

It must not be supposed that such prizes and punishments are the universal practice in the principal schools of Scotland now, but, as already stated, enough remains in many town and country schools to render this statement not unnecessary.

A friend, who has trained himself since he left school, thus writes: "Your remarks on the distinction betwixt *training* and *teaching*, or *telling*, remind me that the teaching of my early school days did not even amount to telling. My first lesson in arithmetic was in this wise. The master took my slate and *keelivine*, and jotting down several rows of figures, drew a line under them, and, returning the slate, told me that there was a count in addition. What addition was, I did not know; he did not tell me, and well I remember I durst not ask him. The answer would have been a pinch of the ears. Sitting down beside a boy somewhat farther advanced, I inquired what the master wanted me to do? Put these figures together, said he—3 and 4 are 7, 7 and 3 are 10—put down nought and carry one; 1 and 6 are 7, &c., and so I wrought my way through my first exercise in addition; but the meaning of such words as subtraction and proportion I only learned long after leaving the parish school. Our lessons in religion formed the dreary work of the Saturday, when we fagged laboriously through the Shorter Catechism, without note or comment, or anything whatever but words—words—words, and kicks and cuffs when the memory

halted, and words were awanting. Times without number we repeated the Catechism from beginning to end, without the master ever attempting to explain its meaning. It was the same in reading the Bible or any other book. The Bible scholar who was commended most, was the boy or girl who could work a tolerable passage through the list of names of "those that sealed" in the 10th chapter of Nehemiah; and I remember it used to be somewhat of a feat in school, to spell "Habakkuk," glibly, in this fashion, "An H, and an A, and a B, and an A, and a K, and a K, and a U, and a K!" One's memory is tenacious of what occurred in school days; but I cannot tax mine with a single instance in which the master (of a parochial school in a royal burgh) ever, even by accident, suggested *a thought* to the mind of his pupils."

By a survey lately made over the whole town of Paisley, it appeared that, independent of a vast number of adults, nearly 3000 children above six or seven years of age were unable to read, and not at school; and that much of the education received by others, was merely a smattering in evening schools, after being fatigued by the day's work. The causes producing the sad deterioration in the manners and habits of this once intellectual and moral town are too varied, to be analyzed here. Suffice it to say, that home training is extinguished, and no school training is provided.

We subjoin one or two facts respecting the state of education in Scotland, gathered from the official report presented to the General Assembly of the Church of Scotland in the year 1843, prior to the disruption. As matters at present stand, the average of professedly educated persons among our population ought to be as 1 in 6. Now if we take the Presbytery of Hamilton, within whose bounds are some of the most

extensive collieries and ironworks, it is as 1 in 54!!! Again, in Glasgow it is as 1 in 32, and this, too, in a city where there is perhaps a greater provision for the poor and labouring classes than in any other in Scotland. Such is the truly lamentable condition of our highly-favoured and supposed well-educated country. The fearful immoral results we leave to be analyzed elsewhere.

The practice of teaching and of preaching to the Irish peasantry in English—a language in which they do not think, and therefore, one in which they cannot express their feelings, is now, I believe, generally condemned. The same is now felt in regard to the Highlanders of Scotland. Preaching has always been administered in their native tongue—the Gaelic. Not so, however, School teaching. It was quite common, till within these very few years, for children to be taught to read the English Bible, one word of which they did not understand; and taught, too, in many instances, by masters who were equally ignorant!! It is absolutely little better to teach English children to read their own language, when they have not been trained to understand the *leading* words of each sentence thus read.

Having presented several examples of the kind of education in Scottish schools, as mere specimens of the degree of culture exercised in our boasted educational country, viz., in 1800—1817—1825—1839, and 1845; I shall content myself with one from England, which, *intellectually*, is of a lower grade still, than any I have witnessed at home.

A few years ago, I visited a school in England, taught on the monitorial system, and was introduced to the master by one of the directors, who stated that he was a very superior teacher, and had his boys, to the number of at least 350, in good order. I found the school, as stated, in excellent order, all busy at spelling lessons, or reading the Scriptures. On reaching the highest class, in company with the master and director, I asked the former if he ever questioned the scholars on what they read. He answered, "No, I have no time for that, but you may if you please." I answered that except when personally known to the teacher, I never questioned children in any school. "By all means, do so now if you please; but *them* thick-headed boys cannot understand a word." I proceeded: "Boys, show me where you are reading;" and to do them justice, they read fluently. The subject was the story of Eli and his two sons. I caused the whole of them to read the first verse.—"And Eli had two sons, Hophni and Phinehas." "Now, children, close your books"—(presuming it impossible that any error could be committed in such a plain narrative, I proceeded:) "Well—who was Eli?" *No answer.* This question was too high, requiring an exercise of thought, and a knowledge not to be found in the verse read. I therefore descended in the scale, and proceeded: "Tell me how many sons Eli had!" "Ugh?" "Had Eli any sons?" "Sir?" "Open your books, if you please, and read again." Three or four read in succession, "And Eli had two *soons*," &c. "Now answer me, boys—How many sons had Eli?" "Soor?" "Who do you think Eli was? Had Eli any sons?" "Ugh?" "Was he a man, do you think, or a bird, or a beast? Who do you think Eli was, children;" "Soor?" "Look at me, children, and answer me this—If Eli had two sons, do you think his two sons had a father?" "Soor!" "Think, if you please—Had Eli ANY sons? Well, since you cannot tell me how many sons Eli had, how many daughters had he, think you?" *Three*, Sir."* "Where do you find that, children? look at your Bibles. Who told you that Eli had three daughters?" "Ugh?" The director turned upon his heels, and the

* The three names, previously so often repeated, viz., *Eli*, *Hophni*, and *Phinehas*, seem to have shed one ray of light upon their intellects.

master said, "Now, Sir, *didn't I tell you them fellows could not understand a word?*" *!!!* This I term scriptural *reading*—those who choose may term it scriptural *education*. We admit the principle that no school or system ought to be judged of by a single exhibition, or after a transient inspection; but here there can be no mistake; for if the highest class of a school, consisting of a dozen boys of ten to twelve years of age, who had read the Scriptures daily for years, could make such an appearance, what are we to conclude, but that, in so far as their intellectual or moral culture was concerned, it mattered not whether the Scriptures they read had been printed in Hebrew, or in their mother tongue? I thought this at the time an extreme case, but afterwards met with one or two similar results in other schools.

I still proceeded, however, piercing the tough unpulverised clod of their understanding, till, at the expiration of several minutes, they were made to perceive that Eli was a man—that this man had two sons—and that the names of these two sons were Hophni and Phinehas.

That the fault was not in the children, but in the system, was rendered apparent from the fact, that I visited another school in the immediate neighbourhood, having the same class of children, but taught on the training system, in which was exhibited by 160 pupils (boys and girls), a minute acquaintance with Scripture history and doctrine, and an enlarged and minute knowledge of elementary science; moreover, their style of reading and writing, &c., was quite equal to that of the other school I had visited. The whole was conducted by a first and second trained master, with a slight infusion of the monitorial system.

REPORT OF THE EXAMINATION OF 67 WORK-PEOPLE (BOYS AND GIRLS) AT A COTTON-SPINNING FACTORY, GLASGOW.

READING.	13 to15 years.	15 to 21 yr&up.	Total.	WRITING.	13 to15 years	15 to 21 yr&up.	Total.	SCRIPTURE HISTORY.	13 to15 years.	15 to 21 yr&up.	Total.
Read pretty well	16	12	28	Wrote very imperfectly	9	9	18	Had a knowledge of a few of the leading events and characters in the Old and New Testaments	4	7	11
Read imperfectly and without understanding	15	6	21	Could not write	33	16	49	Had almost no knowledge of Scripture characters and events	28	14	42
Read very imperfectly, and without understanding	9	1	10					Who had never heard of Jesus Christ but from the mouth of swearers	12	2	14
Could not read.....	6	2	8								
	46	21	67		42	25	67		44	23	67

Two answered that God was the first man. One said that the soul would die with the body; and one of the resurrection, and refused to believe it.

REPORT OF THE EXAMINATION OF 229 WORK-PEOPLE (BOYS AND GIRLS) AT A WOOLLEN FACTORY, GLASGOW.

READING.	13 to 15 years.	15 to 21 yr & up	Total	WRITING.	13 to 15 years.	15 to 21 yr & up	Total.	SCRIPTURE HISTORY.	13 to 15 years.	15 to 21 yr & up.	Total.
Read pretty well.....	19	29	48	Wrote very imperfectly	15	26	41	Had a knowledge of a few of the leading characters in the Old and New Testaments	8	18	26
Read imperfectly, and without understanding	16	15	31	Could not write	107	81	188	Had no knowledge of either the Old or New Testaments	105	77	182
Read very imperfectly, and without understanding	18	23	41					Had never heard of Jesus Christ but from the mouth of swearers	9	12	21
Could not read	69	40	109								
	122	107	229		122	107	229		122	107	229

Four answered that God was the first man. One, that Jesus was the first man. One that Eve was the first man. One, that Adam and Eve were saved at the flood. One never heard of "heaven or hell." One when asked about "heaven and hell," said, "she kent naething aboot thae things."

Glasgow, January 13th, 1845.

REPORT OF THE EXAMINATION OF 131 WORK-PEOPLE (BOYS AND GIRLS) IN A COTTON-SPINNING FACTORY.

READING.	13 to 15 years.	15 to 21 yrs. up.	Total.
Read pretty well	36	12	48
Read imperfectly, without understanding ...	31	13	44
Could not read	35	4	39
	102	29	131

WRITING	13 to 15 years.	15 to 21 yrs. up.	Total.
Wrote tolerably	22	9	31
Wrote not at all.....	82	18	100
	104	27	131

GENERAL INFORMATION	13 to 15 years.	15 to 21 yrs. up.	Total.
Who had a little general information.....	42	17	59
Totally ignorant	61	11	72
	103	28	131

SCRIPTURE HISTORY, &c	13 to 15 years.	15 to 21 yrs. up.	Total.
Knew who Christ was, & had a very imperfect knowledge of any portion of Scripture History	82	23	105
Did not know who Jesus Christ was	21	5	26
	103	28	131

Eight of the above children said God was the first man. One said Jesus was the Saviour of Christ. One said Eve was the first man. One said Moses was the Virgin Mary's wife. One said Moses was God. Two said Christ was the first man.

The manager of this factory takes a great interest in the education of the children; and by uniformly preferring [illegible] to those who are unable to do so, has, within the last year, very materially improved the educa-

REPORT OF THE EXAMINATION OF 271 WORK-PEOPLE EMPLOYED IN A COTTON STEAM-LOOM FACTORY, GLASGOW.

READING.	13 to 15 years	15 to 21 yr. & up.	Total.	WRITING.	13 to 15 years.	15 to 21 yr. & up.	Total.	SCRIPTURE HISTORY.	13 to 15 years.	15 to 21 yr. & up.	Total.
Read pretty well.....	60	40	100	Wrote tolerably.....	8	9	17	Knew the names of a few of the leading characters and events mentioned in Scripture	38	31	69
Read imperfectly, without understanding ...	35	22	57	Could write a little.....	26	24	50	Knew who Jesus was, but totally ignorant of the events and characters mentioned in either the Old or New Testaments	84	53	137
Able only to spell short words.....	36	28	64	Could not write	134	70	204	Could not tell who Jesus was, and nearly all of them never heard of his name but as an oath	46	19	65
Could not read	37	13	50								
	168	103	271		168	103	271		168	103	271

The following are a few of the answers received, viz., Nine, that God was the first man. About Ninety did not know who was the first man. Eight never heard of heaven or hell. Two, that Christ was our first parent. Two, that Eve was the first man. Three, that David was the Son of God. One, that the soul would die with the body. One, that God was the Son of Jesus Christ. One, that God was the best man in the world. One, that Moses was the first man. One, that Eve was the mother of Jesus.

Glasgow, January 16th, 1845.

This is a sad picture of the state of society in Glasgow, with its Churches, Schools, Parochial and City Missionaries, and a greater variety of philanthropic institutions for the improvement of the people than is to be found perhaps in any city of the United Kingdom, and proves that the Christian patriotism exhibited in benevolent efforts, parochial or private, has not yet applied those means by which the evil may be cured. Glasgow, except for a mere fraction of its population, is still without the antidote by which it can be morally and intellectually raised. We have moral machinery for the adult, but we have not for the young, during at least six days out of the seven. To *restore*, is the aim kept in view, not to *prevent*.

By these reports, out of 698 young men and women who were examined in the four factories, and drawn from all parts of the city and suburbs, 126 *never heard of the name of Jesus*, but from the mouth of profane swearers; and of those who had heard of his name, very many were found entirely ignorant of his dignity, or character, or work. We are not to suppose that these young persons are Roman Catholics, for every person knows that whatever this class may be ignorant of, the name of Jesus is well remembered and often repeated. The Roman Catholic children which were examined, very readily answered that *Jesus is the second person of the blessed Trinity;* but when questioned as to their knowledge of some of the Patriarchs, or Prophets, or Apostles, answers were given such as the following:—*Sir, we don't know anything about these gentlemen.*

The young people attending these factories are far from being the lowest or most neglected of the population, and we apprehend these reports present a fair sample of the state of education among a large proportion of the working classes in the populous towns of the United Kingdom.

Out of 224, or one-third of the whole number who could read pretty well, very few, indeed, understood the meaning of the words they had read; so that, for all the purposes of improvement, their reading could be of little service to them.

In an ordinary statistical account of the extent of education, two-thirds of the whole number, at the least, would have been put down as *educated*, whereas, in actual fact, there was only a fractional part.

These young persons were very particularly examined during the month of January, 1845, by the Rector and principal Masters of the Normal Seminary, assisted by a few of the older Students and the foremen of each of the factories—in all eighteen persons. The examination was conducted by causing each young person, apart from the rest, to read a few verses of scripture narrative, after which they were questioned in the plainest and simplest manner possible.

The four factories are situated in separate parts of the city and its suburbs, and in directions north, south, east, and west of the Cross. They were selected from others, simply because we knew that the proprietors took an interest in their work people, and were willing to ascertain their real condition, both as

to their capability of reading and their amount of knowledge.

The proprietor of one of these factories engaged clergymen or missionaries to preach to his work people one evening in the week during a period of six or seven years, and established an evening class for a short period to teach those who could not read, or who read imperfectly; also a library of interesting historical, moral, and religious books. His experience is as follows:—At the weekly lectures a large number attended at the first, but they gradually diminished, until none were found present to listen even to the most animated addresses, save a few of the pious and well-disposed who stood least in need of such instruction. Those for whom these lectures were principally intended did not, and would not attend. The frequent shiftings and changings of many of the workers in a town greatly conduce to this result.

In regard to the evening class, teaching to read, although given almost gratis, presented no attraction to these ignorant young people, and the attendance was extremely limited and irregular. The library was neglected because it contained no novels or political books. In fact, this gentleman found all his efforts paralyzed, and is *shut up* to the conviction that whilst intellectual and moral cultivation *may be carried forward* to some slight extent in a factory, yet the elements of knowledge, and the habit of mental exercise, must be formed before the period when young persons may engage in a public work. As a factory pro-

prietor, having about 1000 men, women, and children above thirteen years of age, employed and collected from various parts of the suburbs of Glasgow, I do not know what I can do to benefit them in these respects.

We are satisfied, after the most minute investigation, that nothing essential can be done for the workers of factories after the period when they engage in work. *Let legislators and philanthropists look to this.* All, or nearly all, must be done for them before thirteen years of age, which is the period above which children may work twelve hours a-day.

Children between the age of eight and thirteen may work six hours a day, by relays, or a double set of hands, each working six hours. *This, however, ought not to be permitted in a Christian country,* or at least in a country in which the moral condition of the people is felt to be of paramount importance. Under thirteen years of age the whole population ought to be at school forming correct moral and intellectual habits, and establishing their health and strength on a firm basis and by proper means.

The evil of employing children at this early age in public works is proposed to be obviated by restricting the labour to six hours per day, and two hours of school teaching. By this we understand it is proposed that they be taught to read, write, and it may be, cast accounts. There is under this arrangement no time for exercising their understanding by picturing out the meaning of what they do read, and as to moral training it cannot even be attempted—there is

neither the time nor the opportunity. The master is necessarily so occupied with every individual child at the varied and ever-varying stages in which they all are, from the Alphabet and Spelling Book to the Bible and the Collection, that his sole anxiety is *to get through with their lessons.* No systematic course can be attempted—no classification can take place—neither intellectual nor moral culture can be proceeded with. Besides is there no danger of injury to health by taking children from heated factory rooms, varying from 65 to 80 degrees and sometimes higher, to a school house 20 or 30 degrees colder? And what are two hours of school to accomplish in regard to these children beyond acquiring the mere sound of words?

This arrangement may succeed to a slight extent in some remote and secluded village, where the factory proprietor owns a great proportion of the household property, and where, from the simple manners of the inhabitants, they may be content with half wages for their children; but it does not do and never will do in towns, where the distance from the public works prevents the children from taking advantage of these *Relay* Factory Schools. And besides the great inconvenience to the factory so as seldom or never to be carried out—the parents in towns are too generally dependent for their own support upon the wages which their children receive. They will not, and, I find, do not readily accept of the trifling wages for six hours a day. While we must condemn the principle of employing such young children at all, to the neglect of their higher and holier interests, we at the

same time are satisfied that this benevolent attempt to mitigate the evil must prove a failure.

For factory children above thirteen years of age, who cannot read, and who are fully employed the whole day, evening classes are proposed. This plan is even more absurd than the former. What progress in knowledge or in manners are we to expect from young persons between eight and ten in the evening, who have stood on their feet for ten, eleven, or twelve hours previously in a heated factory, worn out by fatigue, and the moment they are seated half asleep? What but listlessness and hatred of learning? And what moral improvement can be expected from boys and girls of thirteen to perhaps eighteen or twenty years of age meeting on their way home at night without any moral superintendence whatever, or without in *early* youth having received the advantages we propose of moral school training? We again repeat that for the improving of the young, which are to form the next generation of our country, such arrangements are as it were sowing hay seed and expecting to reap corn. It is literally *nibbling* at the surface and never even attempting to reach the source of the disease. The source or at least the strength of the disease lies in the *early* formation of bad habits, intellectual, physical, and moral. If so, then the antidote must be the *early* formation of good ones—which schools, as at present constituted, do not and cannot accomplish.

CHAP. IV.

MORAL AND EDUCATIONAL STATISTICS.

It is a general belief that Scotland owes its moral and intellectual character to the system of its parochial schools. We would not deny that they have had a share in producing the results, but it is much smaller than is generally imagined. The parochial school is only part of a more extended moral machine, the merits of which we are not called upon in this publication to discuss. They have had the effect of enabling the child to read, write, &c., and little more. The moral and intellectual effects upon the peasantry of Scotland were dependent on other causes. Suffice it to say, that there never was any system of communication pointed out for the parochial schools of Scotland. The Bible must be rendered a school-book, but the master is not required to explain or analyse it; and the Westminster Assembly's Shorter Catechism, with the alphabet printed along with it, must be committed to memory. It is not imperative to use any other books; and in some few cases the children of remote parishes have been confined to these two as their only school books. The system, if system it can be called, that attracts the attention, and

which merits very high approbation, is simply this, that by law, in every rural parish (not in towns,) however small, the heritors or landed proprietors are bound to provide a school-house, a dwelling-house, and a garden, for the schoolmaster, with an annual endowment of £34, and for assistant or second parochial schools £22 a-year, to enable the master to charge for English reading a small fee of from 1s. 6d. to 2s. 6d. quarterly, from each child; other branches being charged additional: but the mode of conducting the education is left entirely to the taste of the schoolmaster. It may be the oldest possible rote system, or the most intellectual. Partial endowment and partial fees, form the glory of the Scottish Parochial School system—not the intellectual character or variety of the branches taught, or the mode of its operation. This partial endowment, with house and garden for the schoolmaster, is a truly enlightened and judicious arrangement worthy of imitation, and tending to the perpetuity of the means of education.

School-houses are provided for teaching, but there is no provision for *moral training*. Play-grounds (or uncovered schools) are not attached to the parochial school-houses; consequently the teacher has not the opportunity of superintending the children at play, or of training them on their return to the covered school, to the right and proper understanding of their conduct towards each other during the intervals of unrestrained and joyous amusement. The variety of the ages of his pupils, and also of the elementary branches which he is called upon to teach, does not

afford the necessary time or leisure to do more than *to get through with their lessons.*

Every teacher being left to follow any plan of his own, in some of the towns and even in country districts, parochial teachers are to be found, particularly of late years, who, by their force of genius have produced intelligent and excellent scholars, and but for the fact that the heritors of the parish uniformly refuse to alter the furniture and arrangement of the school house or to provide play-grounds, these enlightened persons would long ago have adopted the system of training *the entire child.* In the case of private teachers (having no endowment), the small fees paid by the parents do not enable them to provide such accommodation. Some clergymen and other directors of private schools, however, have cheerfully provided both. Until the one parish school be subdivided into at least two or three departments, each with a separate well-trained master, we cannot expect to have a perfect system of education and training.

Without entering into particulars, we may state that the heritors, in conjunction with the minister, choose the teacher, and the presbytery of the neighbourhood examine his attainments, and if he be found incapable, may reject him; in which case the heritors must select another candidate.

While it is admitted that the ordinary week-day school has failed in morally elevating the youth of our country, we must assert that the real fault does not rest with the teachers of schools, but in the parsi-

mony and prejudice of parents and the public at large, who do not value their services as they ought, and therefore remunerate them oftentimes little better than they would a common labourer.

The elementary schoolmaster does not stand in his proper position in society; he is not paid according to the value of his office. No doubt the demand on the part of the poor and working classes is for simple "*reading, writing, and counting,*" without any anxiety whether their children can or cannot understand what is before them. But what shall we say of the middle and more wealthy classes of society who willingly pay 5s. or 10s. for a single lesson for their children in music or dancing, and who grudge a mere trifle for a whole quarter's English teaching?

After the parochial schools of Scotland the Prussian system of national education, in point of antiquity, holds the next place. The Prussian embodies a larger variety of subjects *to be* taught than the Scotch, and like the latter is deficient in simplicity or the mode of communication. It is also deficient in moral training—both systems are suited to *country districts*, not to the *sympathy of numbers* in towns. This is shown by the report of Cousin on the Prussian system, and by those who have spent much time —much more time than he did, in investigating them. In Scotland the schoolmaster, if he chooses, *may* explain scripture and enforce it as the basis of moral training; but in Prussia, the schoolmaster *must not* do so—all is left to the priest or particular minister to which the party belong, and therefore, of necessity,

for want of time and opportunity, the instruction must be very formally and imperfectly given.* German writers are aware of these defects, and now strongly recommend the same principle as we do ourselves. The following is from the Foreign Quarterly Review for November, 1844, Review of "Beneke's Theory and Practice of Education in Germany." The talented reviewer observes—"This is the favourite distinction made by that excellent philanthropist, Mr. ——, in Glasgow. 'To instruct,' says the northern philanthropist, 'is comparatively an easy matter—a retail dealing in special commodities, a dexterous juggling with so many balls; but in order to educate you must not merely instruct, but you must *train;* to have an educational system at all, it must be a 'training system.' This is what the inquisitive traveller will find written in large letters in the lobby of the Normal Seminary of Glasgow; and to the same purpose, the German tells us that *instruction* deals almost exclusively in mere intellectual notions of external dexterity, while *education* has mainly to do with

* For example, the late Mr. John M'Crie, rector of the Glasgow Normal Seminary, and an excellent German scholar, was sent by the directors of the Seminary to travel in Germany and France for nine months, in the year 1837, with a view expressly to ascertain the real bearing of the Prussian system. He entered on his duties soon after his return, and his death took place a few months afterwards. Mr. M'Crie stated, that all that was valuable in the mode of intellectual communication in the Prussian system already existed in the Training System, and that we had gone far before them in simplicity and efficiency —"in Prussia they had not *Moral Training*, and as to *Bible Training* it was not attempted."

the formation of the character, through the emotions. There is nothing new in this, certainly, but it is a great and important truth. A mere *teacher* does not do half his work; he must work on the heart and on the habits, as well as on the head of his pupils."

"A brain is not the only part of a boy; and his brain is a thing of living growth and arborescence; not an empty box which an adult can furnish with labelled tickets of various arts and sciences, and then say, 'My work is done, behold an educated young gentleman.'"

The great end of all education, however mistaken as to the means, is unquestionably moral improvement, and with it intellectual improvement. We know of no *solid* moral culture which does not pass through or carry the understanding along with it. One object of our present treatise is, to show that whilst intellectual is necessary to moral culture, and therefore inseparably connected with it, yet that they are distinct, and that intellectual cultivation may be conducted with no moral improvement whatever, but even the reverse. To have moral results, we must tread on moral ground—cultivate the understanding upon moral subjects, and exercise those affections implanted by our great Creator, *practically* in the affairs of everyday life, upon, and according to, the only standard of faith and manners, namely, the Word of God.

Two means are presented to the public eye for these great ends—teaching schools for the young, and preaching from the pulpit to both old and young.

That the former has failed, we believe no practical philanthropist will deny; and tender as is the ground upon which we presume to tread, we must state that we believe the latter has also failed of much which we might legitimately have expected. The former has failed, as we have seen, from the unintellectual method generally pursued, and from its being at the best moral teaching or instruction, and not training. The latter has failed to a similar extent, not because the truth has not been faithfully told, but because the hearers have not actually understood what they did hear. Scripture terms are very frequently not understood. In nine cases out of ten they are not comprehended by the mass of an ordinary congregation—a fact which, by investigation, we have proved to our own satisfaction a thousand times. In our training mode we say, "a lesson is not given till it is received." How then can we receive the important lessons of the preacher, if the terms on which the lesson rests are not comprehended? Many clergymen have expressed to us their conviction, that they preached *over* the heads of their people; and that they felt the necessity of coming down to the level of their hearers, but that they found it a most difficult task to perform. Our answer has been, Come down a little certainly, but bring up your juvenile hearers as quickly as you can, by introducing a course of Bible training into your week-day schools. One day in seven is too limited a course for a subject so vast and important. Give us moral training, founded on Bible *training*, for the youth of our population, and we shall soon have intelligent

hearers in the sanctuary. Till then the voice of the preacher, to a great extent, must fall pointless even on many spiritually-minded persons. It is a melancholy reflection to think how little is remembered of many discourses, exhibiting great talent—much labour in preparation, and which have been delivered by the man of God after much secret prayer. The truth is, our schools have not been what they ought to be—nurseries for the Church; and therefore we presume to sound the alarm, that even the ministry of the word fails partly, because it is clothed in language, or rather mixed with expressions and scriptural allusions which the people have not been prepared to understand.

Oftentimes the whole meaning of a sentence rests upon one word as upon a *pivot*. It is clear therefore, that should the meaning of such terms, or expressions, or emblems, not be understood, the whole falls on the ear as if delivered in a foreign tongue.

Simplicity is certainly the highest and last attainment of a public speaker, whether from the desk or from the pulpit; and nothing tends so much to train one's self to the habit of being simple as to converse with the young and the ignorant.

A clergyman of the Church of England, celebrated and highly popular, complained to me that he felt his well-finished discourses fall powerlessly on his people, and that he could not make himself simple enough. I took the liberty of recommending him to preach to the young once a month in the afternoon—announcing his design, and expressing a wish that the more ad-

vanced in age would attend, while he addressed the juvenile portion of the congregation. He followed my advice, and in a year afterwards, stated that his "*child*" discourses were the most useful, and the best understood by all; and that he never failed in having a very crowded and attentive audience.

A clergyman in one of the towns of Scotland, and a former student says, "if I have succeeded in expressing myself simply in my sermons, and thus making an impression on my hearers, I must confess I owe it all to my course of training in the Normal Seminary."

Another clergyman expresses himself as follows:—

"First. I do decidedly consider myself benefited by my attendance at the Normal Seminary, both, I am inclined to think, as regards my pulpit duties, and particularly as regards my labours among the young.

"Secondly. I have no hesitation in saying that all young men studying for the ministry would find it to be their own interest to avail themselves of the practical experience in teaching, which the training system so well affords, in order to their future usefulness and success as teachers of the gospel both among young and old.

"Thirdly. I would say that much has been done within the last twenty years, for the intellectual and moral culture of the rising generation, under the various systems, or modifications of systems, which have been successively brought forward; and yet without at all undervaluing these (they were generally great steps forward,) I would unhesitatingly say that in

none of them is there the same security so distinctly given for a sound useful education, as that which the training system presents; a system which I hope will ere long have granted to it the prominence it justly demands, and the beneficial and substantial effects of which I hope yet to see developing themselves in the high intellectual attainments, and upraised moral excellence of our people generally. Such briefly are the views which I am led to entertain of that system of moral training, to advance which you have laboured so assiduously and devotedly. You have not done so in vain; the effects of it are even now felt by many; and I trust that ere long you will have the happiness of seeing it yet more successful. Of its ultimate success I have no fears."

Extract of a letter from another clergyman, who was trained at this Seminary about eleven years ago :—

"5th Nov. 1844.

"It is with feelings of the greatest pleasure and gratitude that I look back upon those days I spent in the Glasgow Normal Seminary. In my own experience, I have felt the greatest advantages derived from the system there practised, not merely in the facility which I acquired there in imparting knowledge to children in my visitations, but even in my pulpit ministrations. My humble opinion is, that a certificate from the Normal Seminary is as essential, if not more so, than many of those which students are required to have before license. I have introduced the training system into two parish schools, though at first with much reluctance to the teachers, yet after-

wards with their highest approbation, and the most beneficial results. My kindest wishes for you and your zealous endeavours for the moral and intellectual training of youth."

SABBATH OR SUNDAY SCHOOLS.

The deplorable ignorance of our youth, and their immorality, led to the establishment of Sabbath schools, which, with some modifications, have chiefly religious instruction in view. Much good has arisen from these humble and unobtrusive seminaries, but the amount is as nothing in comparison with the evils to be cured. The Sabbath school system is at best a *teaching* on one day in seven, opposed to *training* of an opposite tendency on the other six days of the week. Sabbath schools have been inefficient in a great measure, from the inexperience in the art of teaching of the great body of the teachers, and the too limited period of the attendance of the young men, who so disinterestedly have engaged in this Christian work. Just when, after a year or two, they have worked themselves into some efficient system of conducting their class, the parlour fireside becomes too strong a point of attraction; and should they happen to "marry a wife," they instinctively excuse themselves by saying, "they cannot come;" thus transforming one who was intended as a *help-meet* into a *help-hindrance*. Very many children, without doubt, have been led to attend public worship in consequence of the instructions received in Sabbath schools, and through their instrumentality many also have become true Christians.

In truth, the Sabbath school has been by far the most efficient instrument for "excavating" a portion of the heathen part of the population from the general mass of ignorance and depravity. But we are apt to overrate the results and capabilities of a system which has to contend not merely as one day against six days, but the more powerful influence of example and sympathy of companionship of the six days, opposed to the simple example of the master and his instructions on the seventh. To meet the sympathy of companionship in what is evil, therefore, we must oppose it with the *only* antidote, in addition to that of the family, viz., the *sympathy of companionship* in what is good, within the inclosure of a week-day training school, in which the morning-lessons of the Scriptures may be made the basis of the practice of the children throughout the day, whether in-doors at lessons, or out of doors at play, under the eye and superintendence of the master.

We may notice a large and influential class of the community, viz. :—

Domestic Servants.—The middle and wealthy classes, who so generously subscribe towards the support of schools, and rejoice in the Christian and moral, and of course the social improvement of the poor and working classes, are personally not uninterested in the moral condition of those in humble life; for, from this class, their domestic servants, nurses, &c., are drawn, who have a mightier influence on the morals of their children than is generally imagined. Servants imper-

fectly, or rather improperly trained—ignorant—oftentimes secretly vicious, or deceitful—servants taken from the very rank of life, the evil condition of which we have been attempting to expose, are not fit substitutes for a parent in training children for any portion of the day. Selfishness, therefore, even were generosity absent, ought to stimulate many who have the time and the means, to promote moral training for this class of the community.

We might give many examples of the immoral training to which children are subjected by servants improperly brought up, but shall simply state one or two which have fallen under our notice.

A nursery-maid, in charge of a child of about six or seven years of age, was walking along one of the streets of this city, after a heavy shower of rain, and about the middle of the crossing of the street, met a female acquaintance, with whom she entered into conversation. My informant, a lady, happened to be standing on the side pavement with a friend, and observed all that passed. A carriage came up, and had nearly run over the child, before the maid discovered the danger. She instantly pulled the child down by the arm; and to avoid the danger, dragged her along, silken pelisse and all, through the mud, till the side pavement was reached, and then, shaking her fist in the terrified child's face, said, "Now, Miss, you must tell your mamma that you fell and dirtied your pelisse, for if you tell how it happened, I'll knock your head, you little *cutty*." The child had but one alternative, viz., to save herself a beat-

ing by telling a lie, or to tell the truth, and get a beating from the nurse.

Here are moral superintendence and moral training *with a vengeance!* Was there no need here for a moral training school for this child? Is there no need of schools for the moral training of servants, who have such influence in forming the manners and principles of the children of the wealthy in early life?

The following also shows the bad training to which children are sometimes subjected by servants.

A lady of my acquaintance says, that whilst she was watchful of her children's best interests, and always endeavoured to secure their confidence, for some time past, those of about four to seven or eight years of age seemed to look suspiciously upon her when asked any questions respecting the roads they walked on with the nurse, when out with her professedly to take an airing. One day this lady asked her children if they had had a nice walk with nurse? The children looked at one another—*no answer*. My dears, tell me where you walked? *Still no answer*. Children, their mother rejoined, are you afraid to tell me where you were? Has nurse told you not to tell where you were? The children looked at the door, as if afraid the nurse might enter, and then at each other—*but no answer*. Now, children, the mother said, if nurse has charged you not to tell, allow me to say, I am your best friend, and if she has threatened to beat you, you have nothing to fear; I shall protect you, and she shall not be permitted to touch you. Tell me how matters stand, for if it

be so as I suspect, she shall not remain in the house longer than till to-morrow morning. Did nurse, instead of taking a walk with you, go into a house? Tell me plainly. *Yes*, timorously, was the answer. This led to the opening up of an amount of deceit and lying, hardly to be credited, and disclosed the bondage under which the little ones were laid by one in whom her mistress had perfect confidence. In a great variety of ways the nurse had threatened the children in such language as the following,—You little sluts, if you tell your mother where you were, or what I have done, or that I have said this to you, *I shall do for you; I shall shake you to pieces.* The lady called up the nurse, and gave her her leave. She confessed, after much conversation, and some threats, many lies she had told about articles she had used and destroyed —places to which she had stealthily taken the children —parties of her own friends she had had in the nursery, when her mistress was out visiting in the evenings; and that on these occasions many pieces of the silver plate were used, and had been injured, the causes of which had not been before discovered. In fact, she found her children were being trained to deceit and lying, to a fearful degree, and to a want of confidence in their parents. The lady is a first-rate family trainer when with her children, and the conclusion is, that while the nurse may have been *religiously instructed*, she unquestionably had *not been morally trained.* She would not steal money, it is true, but she could steal the use of her mistress's silver plate—she could rob the children of healthful

exercise, and destroy filial confidence—she could tell a lie, and train the children to conceal the deceit. Some persons may say, this is a very trifling affair; could something more romantic, and of a deeper caste, not have been adduced? No doubt it might, but we prefer to give instances of every day occurrence, and fundamental in family training. If the foundations are sapped and destroyed, what becomes of the building? If we do not take care of the *littles*, the larger will not be safe; or, as the French minister said to his sovereign, who was expressing great care for the pounds of public money, "Please your majesty, if you permit me to take care of the *pence*, the *pounds* will take care of themselves." *So it is in morals*—so it is in family—so it is in school training.

The habit of *purloining* is painfully common with servants. Strict honesty is the exception, not the rule with them, even in respect of those who have been *religiously instructed*. The reverse would be the practice, however, had they also been *morally trained*, in other words, early trained to practise the virtue of honesty.

PASTORAL VISITS BY CLERGYMEN AND MISSIONARIES.—To the public services of the pulpit, family pastoral visits are felt to be next in importance. These, however, while highly influential as a stimulant, and productive of those kindly and Christian feelings which ever ought to exist between a pastor and his flock, and between the minister of a particular parish or locality, yet the distant opportunities, and the utmost time that can be afforded, do not ren-

der this department sufficient for the direct religious instruction of the people, and certainly not for their moral training. They may give "here a little, and there a little," but they cannot "as ye walk by the way, as ye sit down, and as ye rise up." The family-trainer and the school-trainer, or rather both combined, must fulfil that part of the Divine command.

Were the most faithful minister to wait upon such families once or even twice every year, which, in ordinary circumstances, is as much as he possibly can do, he finds scarcely one-third of the family at home, the mother and infant he may meet with, but the father and the rest of the family are not at home.

In agricultural districts. the father and other adult members of the family may be able to leave their out-door work and meet the pastor; not so in towns, where the largest proportion are engaged in factories or workshops, erecting buildings and other out-of-door employments, and in circumstances, too, where each is, in a measure, dependent on his neighbour workmen, and, therefore, whose services cannot well be dispensed with. Without undervaluing ministerial influence in the pulpit, and by household visitations, one iota, we would only rest upon these as great and powerful means for Christian and moral improvement, and must argue that still the "gap," by which youth can be morally trained, is unfilled up, which the training school alone supplies.

On the same ground we argue, that with the addition of all the visits of elders, deacons, ladies' committees, and tract distributors, the desideratum re-

mains in equal force, and leave not only ample room for this moral machine, but without which, society, in towns, must continue to sink, as it hitherto has done, and Christian parents will continue to find their efforts for the moral training of their children in a great measure paralyzed.

CITY STATISTICS.—The following notice appeared in one of our public journals just as we were going to press, and is of undoubted authority. It presents only one of those pictures which might be presented of the demoralizing machinery now actively at work in large towns :—

"A correspondent who is familiar with many of our local affairs, resolved to ascertain what number of public-houses were open in certain streets of the city, on the evening of Sabbath last, for the sale of intoxicating liquors. From the Cross to the gas-work, he counted forty-four whisky-shops open; in Salt-market, thirty-two; in Gallowgate, from the Cross to the barracks, thirty-one; in Trongate, forty-nine; in King Street, eleven; in Bridgegate, thirteen; in Old Wynd, ten; giving a total in these seven streets of one hundred and ninety. He also found the *wee pawns* (small pawnbrokers' shops) doing, as usual, a good deal of business, and he also describes the customers in these places as chiefly boys and girls, who, after disposing of the articles intrusted to them, spend the proceeds on whisky, which they convey to their parents or guardians. This he very properly considers as a great source of demoralization among the poorer classes. The filthy condition of the localities in which such scenes occur is also pointedly alluded to, and he is anxious that the attention of the authorities should be directed towards them without delay, in order to produce some degree of purification." Such notices might be extended a hundred fold, bnt this one sufficiently proves the character of the parties who present such temptations and of those who support and encourage them. What but moral training schools are likely to influence such boys and girls? And if not trained now, what are we to expect

from their offspring should they become parents? what but that the succeeding generation shall be still deeper in profanity and profligacy? Those who are really acquainted with such cities as Liverpool, London, Edinburgh, and Manchester, must have witnessed Sabbath scenes of a truly revolting and profane character. It is only of late years that Glasgow has presented such a painfully open profanity as appears in the foregoing extract.

We trust we have stated enough to show the necessity for the establishment of a new element in the education of the young, and especially in large towns. We might have given a host of facts of a revolting and almost incredible nature, in support of our argument—facts of a moral and intellectual kind, drawn from the personal observation of ourselves and others—from governors of prisons, bridewells, and penitentiaries, and poor law unions, and with many of which the reader must already be familiar; but more particularly might we have presented facts in reference to the insufficiency of our present system of school education, and of schoolmasters employed, and the actual ignorance and immorality of the young, even of mere infants, throughout the land, from the published reports of her Majesty's inspectors of schools, commissioners of poor law unions, and other commissioners, who have been appointed to investigate the state of the poor, and the mental and physical condition of those employed in the working of mines. These exhibit an amount of crime, and ignorance, and immorality, hardly to be credited, and which, in fact, we must have considered overcharged, had not a close personal investigation of thirty years, here and

elsewhere, taught us, that really the half had not been told.

School training, commencing early, on the principles here recommended, might be the means, in our generation, of altering the face of society. Let parents train their own children it is said; we affirm the statement, with this addition, *at all times, and on all occasions, when they can*, i. e. *when they are with them.* But if we hope to have parents capable of morally training their offspring, we must train the *whole youth* of the present generation.

Early school training we earnestly contend for, before evil propensities are formed into habits. Prevention is better than cure. We ought to "begin at the beginning." Our observation of the working of the training system goes to prove, that which we have already noticed, that, if we take its influence on untrained boys, at 12 as *one*, it will be *two* at 9—*four* at 7—*eight* at 5, and *sixteen* at 3 years of age. Thus a child at twelve is sixteen times more difficult to mould and train than one at three years of age. So much for the opposing strength of habit.

If the next generation of thieves, pickpockets, and other pests of society is to be diminished, let us have *moral training schools.* They will prove to be the cheapest police. If the degraded condition of colliers and miners is to be elevated from its sunken state, what can we so effectually establish among them as *training schools?* If we desire that our orchards be kept from depredation, our railings and copestones preserved unbroken, and our statues and public

monuments undefaced, let us establish training schools. If cleanliness is to be promoted in the persons, families, and habitations of the poor of our city-lanes, we know of nothing that would be so thoroughly influential for its establishment as well as permanence, as the universal plantation of moral training schools. If the mass of our working population is to be morally elevated, what machine can we so effectually apply as the *training school?* If the Church is to be supplied with intelligent members, can the philanthropist present a more suitable instrument than *the school* for early training? We stand on the sure footing of absolute certainty, and proved experience in times past, that no other instrument has been equally efficient. It is now a matter of fact and history, that an almost universal moral improvement takes place in every school in which the training system has been faithfully established. Good has no doubt followed even the ordinary school, particularly those held on the Sabbath, and of course the preaching of the word from the pulpit; but this last fails of three-fourths of its legitimate power, from the untrained understanding of the hearers. What is more, the Church is robbed of tens of thousands who ought to form its members, nay, whole masses of the community, who have been trained to any and every thing but a reverence for God, his sanctuary, or his holy day. The country is possessed of sufficient materials for conducting the moral training of the whole population, but the status of the schoolmaster must be raised and *they must be trained to the art.* Money

and time alone are wanting to prepare a host of Christian men for this noble and truly patriotic work. We speak soberly, we have made the calculation, and are satisfied that, without an effort, and that in the early training of the young, our population will continue to sink in the scale of morals. Should we continue to nibble at the mere surface of things, and expend our energies on partial remedies, which never reach the source of the disease, the under-current now steadily at work in our nation's economy, may break forth during some period of commercial distress, sufficiently apparent and overwhelming.

The existing means of improvement are not equal to the wants of the adult population, the amount therefore cannot be diminished, however differently in some points it may be directed. The energies of the country are too exclusively expended, however, upon the old (the least hopeful of efficient results). In the meantime, the neglected youth fill up the ranks year by year, as unimpressible and hopeless as their predecessors. Let us no longer pay such exclusive attention to the criminal or the juvenile delinquent, let us rather try to *prevent* than to *cure*, and shortly the exercises of such benevolence and humanity will be comparatively unnecessary. Let us watch the opening buds of wayward and sinful developement—direct the tender twigs of thought, and affection, and habit—pluck up the weeds and prudently nourish the roots of all that is amiable and virtuous—infusing into the minds of the juvenile population—and into their *life* Christian habits—and then may we hope that

houses of refuge for those youths of at least one crime, prisons for the more hardened and abandoned, and night asylums for the wanderer, may be unnecessary. The results of the training system in the model schools of our seminary, fully bear us out in these anticipations. Were the Legislature only convinced of this fact, the moral machine might soon be in operation. The will has been repeatedly exhibited of late years—Government unquestionably has the means.

Nothing short, indeed, of a public grant for the establishment of training schools, fully equal in extent to that given for the emancipation of the West India slaves, (we have made the calm and arithmetical calculation) will ever emancipate the mass of the *town population* of Great Britain from the *operative causes* of their *present* and *progressive* moral degradation. Jails, bridewells, penitentiaries, and houses of refuge are all very useful in their way, and absolutely necessary in present circumstances; but they go not to the root of the evil—they are at best restoratives, not preventatives. Training schools alone, on Christian principles, and commencing early, by the blessing of God, can accomplish the work. Taking the lowest estimate of the advantages to be gained, twenty millions sterling advanced by the State would be amply repaid by the reduction of crime, and the additional peace and security of the whole community.

This amount would certainly be required for the mere purchase of school training grounds *in suitable situations* for the mass of the people the erection of buildings and a partial endowment, so as to bring

the fees within the reach of the poor and working classes.

This sum may startle those who are unaccustomed to view education in its real character and bearings, and the opposing principles of apathy and vice it has to contend with, in the wide-spread rural districts of our country, but especially in large towns, which are at present the hot-beds of crime, ignorance, and insubordination. And to those who have formed their notions from the aspect of calm seclusion in the parlour or in the nursery, the necessity for so mighty an expenditure, in providing moral machinery, may appear strange. But to those who have been accustomed for twenty or thirty years to visit the abodes of wretchedness, and crime, and ungodliness, so fearfully general in our city lanes, and even in our rural districts, such a sum, and such a sacrifice, on the part of the country for its moral renovation, will appear small indeed. Did we say *sacrifice?* We ought not. Twenty millions sterling, thus expended, would prove an incalculable blessing to the working classes, and would be thrice repaid to Government in their superior industry, sobriety, and good order.

We will venture to predict, that not many years will elapse ere the present calculation will be considered quite too low. Our legislators propose thousands, when millions are needed, as if a city on fire could be extinguished by a few buckets of water.

CHAP. V.

SYMPATHY OF NUMBERS—TEACHING IS NOT TRAINING—THE FORCE OF HABIT.

SYMPATHY OF NUMBERS.

It must strike the most cursory observer, that there is a mighty influence at work in large towns, which, comparatively, is not to be found in the rural districts. In the country, moral training by the parents is in a great measure practicable, where the child, nearly free from companionship, follows his father at the plough, or his mother in the dairy; but it is widely different in towns, with the father in the workshop or the factory. The mother, also, is so occupied with work and household duties during the day, as scarcely to be able to pay any attention to the moral training of her children, even were it practicable to keep them confined within the compass of a small dwelling, perhaps a garret or a cellar. *The sympathy of numbers* is an influence, mighty either for good or for evil. At present, with the young, it is all on the side of evil. To lay hold of this principle and turn it to good, is the great desideratum. It is not enough to say to parents, train your children. How can they train them if they are not with them, but leave them of necessity to the training of the

streets? Our object, therefore, has been to render the schoolmaster a moral trainer, when parents cannot be with their children, and thus to direct the *sympathy of numbers*, out of doors as well as at the fireside, into a right and Christian channel.

But it is stated—Why propose such a change in education as implies that the old school-house is no longer fitted for the purpose? Our answer is, the old school, at the best, only taught or trained the intellect of the child, and made no provision for improving his moral and physical habits. This important object, as we have already shown, requires a gallery in school, and a contiguous play-ground or *uncovered* school-room, for the moral development and training of the children under the superintendence of the master.

Why, it may be asked, at this late stage of the world, introduce moral training in school, when moral instruction and intellectual instruction have hitherto done so well? We answer—Education hitherto has not done well; upon the whole, it has made but a slight moral impression on society. It has done little for its moral elevation. Take away family training and *self-training* in a few instances, and what have we left that school education has accomplished in this respect? Marvellously little indeed. Reading, writing, and arithmetic, are imagined to be sovereign remedies for the evils of the youth of large towns. Will any one acquainted with the moral condition of this novel, *and to some a fearful*, state of society, for a moment conclude, that the knowledge

of these arts, with mind and *habits* totally untrained to the proper use of them, ever can morally elevate the sunken masses in such cities as Manchester, Glasgow, London, Liverpool, Edinburgh, Paisley, Birmingham, and Dundee, sunken in mind and manners as thousands in these places are, without any means that can reach or are calculated to impress them? As well might we hope that by sowing hay-seed, we should reap corn. The old system may do, *so far*, for rural districts, but the training system is requisite for the moral elevation of society in towns and manufacturing villages.

In the training school, children, of whatever age, when from under the eye of parents, who are engaged in various occupations during the day, are kept from the evil companionship of the streets, and not merely taught but trained in a moral atmosphere.

Example, indeed, is more powerful than precept; but *sympathy* is more powerful than either, or both combined. And when example, precept, and sympathy combine, as in boys of the same age, an influence is in operation, compared with which, the example and precept of parents and guardians are rendered comparatively powerless.

The power of the sympathy of numbers is felt every day in politics, in religion, and in vice.* Our towns are the centres of political power, religion is apt to

* We are all aware what a powerful influence the sympathy of numbers has in a crowded meeting, both on speakers and hearers, and the chilling effect of the opposite condition, even when truth, not numbers, is intended to sway the audience.

cool without numbers, and vice is most prolific in city lanes and the busy haunts of men. The same holds true in the training school gallery for intellectual and moral culture, and in the play-ground for moral development. In both, the sympathy of numbers is a most powerful influence for good or for evil, according as the children are or are not properly superintended and trained by the master.

There is an intellectual and a moral sympathy that children feel with those of the same age, which is not felt by the members of a single family. Other sympathies are indeed experienced in the family, which no school can possibly furnish; yet intellectually, and even morally, the school is a necessary and powerful auxiliary. In a family, the boy at twelve sympathizes not with his brother at nine or ten, and still less with his sister at seven or eight; he naturally chooses for his companions, at any game, or for any pursuit, whether innocent or mischievous, those about his own age, and makes the choice from *sympathy*.

In conducting a lesson with half a dozen children in a class of different ages like a family, the questioning must all be individual; whereas a gallery of 80 or 100 of nearly the same age (and the nearer the better), the questioning, and development, and training, may be conducted chiefly simultaneously; and thus, whatever answers are brought out by the trainer, from one or more of the children, can be made the possession of all, so that every one may learn what any one knows—thus diffusing knowledge more widely, and the variety of natural talents and dispositions

operating favourably on all. A similar effect takes place in the moral development of dispositions and habits in the play-ground, which may be noticed by the trainer on the return of the children to the school-gallery, and when again the sympathy of numbers operates favourably in applauding the good deed, or condemning the misdemeanour. There is a power, therefore, in numbers, not experienced in individual teaching or training; and the play-ground and the gallery conjoined, under proper management and superintendence, afford *the most perfect sympathy.*

We might present examples without end of the power of the *sympathy of numbers.* Every person feels its influence in the church—the public meeting—the place of public resort—in music—in politics—in private and social life. Good and evil are alike promoted by its influence.

TEACHING IS NOT TRAINING.

Little requires to be said on this particular head; as much of the scope of the argument for the system under consideration, lies in this important distinction.

Teaching is simply telling, and when not united with training is weak, because it stands alone; when conjoined, however, the effect is powerful and strikingly manifest.

Training may either be INTELLECTUAL, PHYSICAL, or MORAL. Intellectual training may be carried on distinctly and separately—so may physical; but moral training, while it in a great measure includes the

other two, yet in itself is a more elevated cultivation than either.

The distinction between teaching and training might be illustrated in a thousand forms. As a general principle, whatever a child refuses or neglects to do, he ought to be made to do, and this is best accomplished by the trainer or parent, calmly, yet firmly, ordering the child to do the thing under his own immediate superintendence.

A child may be clumsy in his manners or disorderly in his habits. For example, if instead of hanging up his cap on the proper nail or peg, he throws it on the floor—lift it who may—cause the boy to lift it *himself* and to place it calmly on the peg. *See* that he does this properly and instantly, on receiving the command, and repeat *the dose* until he acquires the habit of doing so of himself.

It is recorded of Dean Swift that he had often been *teaching* his servant in vain to close the library door, when she left the room. One day she entered her master's study, and requested permission of him that she might go to the marriage of a friend, a few miles into the country, which was granted. The door, as usual, was left open: annoyed at this, the Dean permitted the girl to leave the house several minutes, and then ordered another servant to follow, and to say to her that her master wished to speak with her. She reluctantly obeyed the summons, and returning in great haste, inquired what her master wished to say. The Dean calmly replied, "Oh, nothing particular; shut the door." What *teaching* had failed to do, *training*

in this instance fully accomplished—the door was ever afterwards properly closed.

A parent or schoolmaster, who trains properly, will of course, in the first instance, check the more obvious faults of his children, and not nibble at trifles. This is a fundamental principle in all training. The less apparent faults he will take up at a subsequent period as they are developed, and thus gradually mould and polish the character. A schoolmaster or a parent who does not occasionally join in the sports of his children may teach, but he certainly cannot morally train, neither can the one nor the other intellectually train, until by condescension and simplicity of speech a mutual sympathy is felt. The parent or schoolmaster stoops a little without loss of dignity, and the pupils are partially elevated to his standard.

We may mention a few of the evil propensities and habits which the parent or trainer of a school ought to restrain and suppress as they are developed; whether mental, in the school gallery, or practical, in the school play-ground, viz., rudeness, selfishness, deceit, indecency, disorder, evil-speaking, cruelty, want of courtesy, anger, revenge, injustice, impatience, covetousness, and dishonesty, so fearfully general in society.

On the contrary, all the amiable feelings and Christian virtues must be cultivated, such as—speaking truth, obedience to parents and all in lawful authority, honesty, justice, forbearance, generosity, gentleness, kindness, fidelity to promises, courteousness, habits of attention, docility, disinterestedness, kind-

ness to inferior animals, pity for the lame, and the distressed, and the weak in intellect; and in general, doing to others as we would wish to be done by.

Such evil propensities must be subdued, and moral habits formed, not by teaching, but by training. We cannot lecture a child into good manners, or change habits of any kind by the longest speech. The physical, intellectual, or moral habit, is only changed by a succession, or rather by a repetition of *doings*. Obedience—instant obedience, ought to be the daily and hourly practical lesson in every department.

For the consideration of politicians and philanthropists, we remark, in regard to the effects of moral school training in comparison with mere teaching, that, of several thousands of children who have attended the model schools of the Normal Seminary, it is not known that any one has been accused of crime, or brought before a magistrate. This is particularly noticeable, in respect of one of the model schools, which for seven years was situated in the Saltmarket —the very centre of vice. On the contrary, a large number of these children are now grown up excellent characters.

In the play-ground of this institution, notwithstanding that two hundred children daily amused themselves under no physical restraint, small fruit, such as strawberries and currants, were annually permitted to grow and ripen untouched. Some little rascals *from without* were the only depredators, and when a thief was occasionally seized in the act of stealing a flower or a berry, the master brought in the stranger culprit

before the gallery, which furnished a suitable text for a training lesson;—the whole scholars sitting as judges. Teaching does not and is not calculated to produce such results.

In consequence of the population not being morally and *early* trained we may look at the fact, that in London upwards of 3000 policemen are employed for the metropolitan districts—even the city of London proper, having a population of 50,000 souls, requires 501 policemen to keep them in order and protect the property of the citizens. The country has spent half a million sterling in the establishment of Millbank prison, Westminster, and other large sums for the erection of prisons, asylums, and penitentiaries, as a means of restoration from crime. What a mighty revolution would take place in these institutions were moral *training* introduced.* We have plenty of institutions for the correction and punishment of crime. The training system is the only CERTAIN preventive —the only one approaching to an accordance with family training—and the most certain means of eventually elevating the tone of *home education*, when such well-trained children shall have become the parents of a future generation.

The very term *Training* is objected to. What we mean by training is, causing the children *to do*, whether doing be the exercise of the heart, the understanding, or the hand; to exercise the mind or body in a natural

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* See Progress and Effects.

manner; to check what is wrong, and lead to what is right. The world is quite satisfied that this term refers to physical movements, and it does not seriously object to its also referring to the *external* moral conduct; but most persons are up in arms when we state that *training*, that is, *doing*, is as completely applicable to the intellect of a child as to his physical and moral powers, to his thoughts and feelings as to his outward actions. In fact, that training, not simply teaching or instruction, is the natural and appointed means of improving the *whole man*. Many will not listen to such ideas, but instantly say, "What! is not prayer the appointed means?" We answer, prayer must accompany the means—God's own word is the instrument. To work without prayer is impiety, and to pray without the use of means is presumption. We cannot too highly appreciate the power of *habits*, mentally and bodily. Some divines are not always in unison with the Scriptures on this point. They seem to imagine that to impart *mere* knowledge is enough. But the Bible says, "Add to *virtue* KNOWLEDGE." In other words, that we *know* when we *do*. And again, "He that *doeth* my will shall *know*."

These and other passages prove, that it is training, not instruction—actual doing, not teaching—to which the promises are attached; and that practice does not flow from principle, in the popular sense of the idea, so much as it accompanies it. Practice and principle strengthen each other. In fact, morally and intellectually, as well as physically, *we only know a thing when we do it*. I only know how to think, or

speak, or move my limbs, when I *do*—when I have acquired the habit.*

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* The following statistics ought to have appeared in their proper place in a previous chapter.

The subjoined fearful account is from the Report of the Royal Commission appointed by Parliament to inquire into the state of the persons employed in mines and collieries.—"Of the young people examined in Cumberland, the Sub-Commissioner states, that the evidence of the child John Holmes (322) is a very fair sample of the general state of education among these benighted children, 'I don't go to Sunday school, because I don't like, and I'd rather play. I used *to read* the Testament. I don't know who Jesus Christ is. I never heard tell of God neither (one child said he had, for the men damned at him very often). I am taught to say my prayers, and I say them. I don't know who I pray to.'" (Symons, Report—Mines, App. Pt. I., p. 302, sec. 24.)

Again, respecting Wolverhampton, the Report adds, "Of the state of confusion, when not in absolute darkness as to religious subjects, in which the minds of these children are, *even though they have been in regular attendance at Sunday schools* FROM FIVE TO SEVEN YEARS, the following are examples:—"'Has attended Sunday school five years; does not know who Jesus Christ was, but has heard the name of it; never heard of the twelve apostles; never heard of Samson — nor Jonah — nor Moses.' (Horne, Report, App. Pt. II., p. 2, 18, sec. 214, 216, 217. Ibid., Evidence, p. 39, 1, 33.) 'Has attended Sunday school nearly six years; knows who Jesus Christ was; he died on the cross to shed his blood to save our Saviour; never heard of St. Peter or St. Paul.' (Ibid. p. 36, 1, 46.) 'Has attended Sunday schools about seven years; can read only in their books —easy words of one syllable; has heard of the apostles; does not know if St. Peter was one, nor if St. John was one, unless it was St. John Wesley; does not know any thing about Job; never heard of Samson.' (Ibid. p. 34, 1, 58.) When the name of Jesus Christ has been heard, extraordinary desecrations or confusions, the result of ignorance, have been developed. One boy,

THE FORCE OF HABIT.

It is scarcely possible to describe the force of habit fully without being charged with over-stating its influence on mankind. "Habit" is said to be "a second nature." This is true; and Scripture fully recognises the principle and its power: *e. g.*, "Then may they who are ACCUSTOMED to *do* evil" (or are in the habit of doing evil) "learn to *do* well."

If habit is not so strong as almost to be a second nature, why the difficulty of changing the manners of the Hottentot, the Turk, and the Indian? why the distinctive features of character in the cautious Scotchman, the independent Englishman, and the sprightly Irishman? Are they not descendants of the same common father? and although the design of Providence may no doubt account for these distinctions, still it is the power of early impressions and habits that presents a barrier to every change. Why is it that the early initiated thief or pickpocket, and the abandoned female, seem to stand proof against every endeavour that is made for their moral improvement? It cannot be that their natures are different, but only that the example and precept and training to which

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on being asked if he knew who Jesus Christ was, replied, 'Yes, Adam;' another replied, 'He was an apostle;' another, 'He was the Saviour's Lord's son;' and a young person of 16, thought that Jesus Christ was a king of London a long time ago.'" (Evidence, pp. 31, *et seq.*, Nos. 136, 145, 160, 161, 181, 184.)

We leave such facts to *speak* for themselves.

they have been subjected, are different from ours; these have gradually formed their habits, while we may have been blessed with a training of an opposite tendency. The heart may indeed remain unchanged in both instances; but, according to the principles already laid down, the good habits of the one do not prevent the infusion of better principles, while the bad habits of the other, from all experience, strengthen sinful tendencies as with sinews of brass.

A plain countryman shrewdly remarked, on being invited to send his youngest children to a training-school about to be established in his neighbourhood, —"I will," he said, "for I can see clearly, that were I to walk my children to the river side every Sabbath morning instead of leading them to church, they would continue to go there from habit, and shun the house of God."

In looking at the power and influence of habit, we have only to notice *the walk* of the sailor, the shoemaker, the hotel waiter, and the man of sedentary employments. The early habits of the soldier also are visible through life in his stately gait and promptitude of action; his physical habits of ready obedience render him an object of preference for many situations for which men of other occupations are unfitted.

We might allude to the practice of reading or speaking in a soft or harsh tone—slowly or rapidly, and whether provincially or free from such alloy. All are the effect of habit, for, with very slight variations, every child can be trained to read and speak in any

particular manner or tone of voice. In these respects, every district of our country presents its own peculiar phase. So much for physical habits.

In regard to habits of an intellectual character, witness the retiring student, the effects of whose midnight lamp and abstract mode of thinking mark him out most obviously at first sight, and still more so in conversation, from the merchant of every day activity on 'change. No man mistakes which of the two classes of persons he is addressing. Originally their minds may have been similarly constituted, but *habit* has caused the difference.

The same is presented in the moral department. In it there are strong marks of distinction in every grace and virtue, arising from nature and the operation of religious principle, but these are greatly strengthened or weakened by exercise. It is so in regard to any bad propensity; *e. g.* evil-speaking, covetousness, pride, and a love of contention; it is also so in regard to the graces of humility, generosity, courteousness, &c.; all acquire strength by exercise; and thus each good or bad propensity is strengthened by *the force of habit.* In fact, every succeeding act of mind or body, whether good or evil, is strengthened by the preceding one. If such be the force of habit, physically, intellectually, and morally, who can calculate the mighty importance of *early training* to all that is right, "lovely, and of good report?"

To come to the *practical* principle. The child who is naturally combative, exhibits a disposition to fight and quarrel with his play-fellows, and this feeling is

strengthened by exercise. Let him enter a training school, however, in which such feelings are not permitted to be exercised, but where, on the contrary, they are directed to what is noble and useful, and shortly the power of self-control will not only grow into a habit, but the feeling or the disposition itself will be greatly subdued. A boy of this description, during the first week of his course, strikes and thrusts right and left, but his blows not being returned, and now breathing a more moral atmosphere than what he had been accustomed to, and participating in a portion of its spirit from the power of sympathy, joined with a more enlightened conscience, his whole conduct is quickly changed into a more Christian and moral habit. This is the experience of all trainers, in every part of the world in which they are located.

In no department of moral economy is the power of habit more apparent than in charitable subscriptions for the poor and the extension of the gospel. Many men of large means content themselves with giving a mere trifle. *This is their habit;* the working classes also share in a similar moral apathy. Fifty years ago few families in the receipt of £50 a year ever thought of giving a subscription, or if they did so, a penny a week to some special object was considered liberal. At the present day, however, it is not uncommon for every member of a family to give their penny. A Christian man of £500 per annum, in the year 1800, felt, and was considered by his neighbours, perfectly generous when he subscribed his guinea or half-guinea to two or three societies—in all, per-

haps he gave £5 a-year. Now, however, in 1846, the same man, or rather the same class of persons, from the influence of moral training on his Christian principles, as readily and cheerfully gives his £50. He has acquired the habit of giving more largely, and we doubt not that training, ere long, will induce the Christian public to double this proportion of their income, and feel the parting with it to be no sacrifice, but a privilege. Such is *the force of habit.* In the mean time, carry on the process of training. Enlighten the understanding and conscience as to the duty of giving. This is well; but, by all means, get the party *to give;* it may be a shilling to commence with. Get the shilling; and the next time you get the person to pull out his purse, half-a-crown will more readily follow. The man is acquiring the *habit* of giving; and from the shilling or half-crown you may train him, time after time, enlightening his understanding unquestionably, yet *pulling*—until a pound or five pounds may be as easily had as was the shilling or half-crown in the first instance, and simply because now the *benevolent* man has acquired the *habit* of giving.

We are told by some whose sentiments we ought to respect and calmly consider, that we attach too much importance to habits. Now, we consider the *exercise* of all and every principle to be *habit*, and that we can scarcely estimate too highly the influence and importance of early training in forming correct habits, whether these be physical, intellectual, or moral. These persons seem to overlook the difficulty, if not the impossibility, of training an old horse,

bending an aged oak, curing a miser, a drunkard, or the abandoned, or the more innocent practice even of snuff-taking. How commonly is it said, such a practice is *just* from habit. A man is almost rude, or he may be polite, from habit. Children, if not placed under training, almost instinctively get into bad or offensive habits. Who hopes to alter the habits of the precise, stayed old bachelor, far less the moral and physical habits of a whole kingdom? but we doubt not the latter, by the power of early training, under God's blessing, might be accomplished in a single generation. This principle of early moral training (which of necessity includes intellectual and physical training), fully carried out into popular education, will, we doubt not, eventually become the great moral lever of society, not merely by infusing correct principles, but by training to correct habits.

CHAP. VI.

TRAINING SCHOOL APPARATUS—PLAY-GROUND—GALLERY, ETC.

In our introductory observations it was stated, that for the promotion of this system, new and additional accommodation for the development and training of the real character and dispositions of the pupils were necessary, and that time required to be saved in conducting the ordinary elementary branches. This was accomplished by the introduction of the play-ground and a gallery, with the accompanying practical arrangements.

PLAY-GROUND, OR THE UNCOVERED SCHOOL.

The play-ground may be described as the *uncovered* school-room. The one *covered* school-room is not a sufficient platform for the development and exercise of all the powers, dispositions, and character of the child.

The play-ground has a salutary influence upon the children, bodily and mentally. The hourly egress and ingress to and from the uncovered and covered school-rooms, with the accompanying marching and singing, cultivate order, obedience, and precision.

The play-ground animates, invigorates, and permits *the steam* which may have accumulated *to escape*, not

in furious mischief, but in innocent, joyous, and varied amusements, under the superintendence of the master.

There is in the training school so arranged, not merely the means of keeping the children from bad habits usually contracted in the streets, but the opportunity of forming good ones. A boy may be told not to quarrel when he leaves the ordinary school; but mark him at the bottom of the stairs, or at the corner of the street, the moment the school dismisses, and, like a bird newly escaped from its cage, he is apt to drive furiously against everything he meets with. Let one boy take a top or a marble from another boy, and what follows will be an ebullition of the worst feelings of our nature. Thus both shall have erred, the one exercising the *taking* or stealing propensity, the other, or perhaps both, the brutish propensity of fighting. The law that will decide the question is neither reason nor justice, but physical force.

A boy, when provoked, will get angry in a training school as in any other school, and he may give his companion a box on the ear, and may probably receive one in return; but here the matter must stop, for even should the master not happen to be present, the children around, who are partially trained and not under the influence of passion, will instantly stop the quarrel. The habit of refraining from fighting curbs and weakens the propensity, just as indulgence increases and strengthens it.

The true character and dispositions are best developed at play with companions similar in years and

pursuits. A play-ground, however, may either be a moral training ground, or a mischief-ground. It is the latter too generally when the children are left alone, without any authoritative superintending eye upon them.

The public schoolmaster can only be a superintendent, by having *a closely attached* uncovered spot, as a part of his establishment, of sufficient dimensions to enable his pupils to have full liberty for joyous recreation. A janitor or juvenile assistant cannot supply the place of the master. The person who superintends must be the same who reviews the conduct of the children on their return to the gallery, and must be the felt and acknowledged head of the particular department of the school. They must be his own scholars.

Some persons would have a play-ground at a distance from the school-room. This does not enable the master to be superintendent, and would only reduce the training ground to a place for bodily exercise. Unquestionably the characters and dispositions of the children would be developed without the presence of the master; such development, however, could not lead to any moral training. What is contended for is, not the physical training in one place, the intellectual in another, and the moral in a third, but the whole each day, and under one superintendence. At home, training may be conducted to a certain extent at the fireside; but home training, highly valuable and important as it is, no more makes up for the school, than the school does for the family. The child

who is exclusively trained at home, is not so well fitted for the duties of active life; he is ignorant of much that he ought to know, and which he ought to be trained to shun; more particularly, he is ignorant of himself; his real dispositions and character have not been fully developed—they have not been tried, and that at a period of life when there is a reasonable hope of their being checked and regulated.

The play-ground, or "uncovered school," as we have already said, permits the superabundant animal spirits or "steam" to escape, while at the same time it adds to the health of the pupils, affords relaxation, and secures contentment with their other lessons in-doors, without the usual coercion which is necessary when there is no play-ground.

Flowers, trees, shrubs, and currant bushes, ought to be planted in the side-borders, or should the air of the situation be so confined as not to admit of having flower-borders, let plants and flowers be placed in pots, so that the principle may be reduced into practice—"Look at everything and touch nothing," thus exercising an important principle for after life, viz., honesty and self-control.*

GALLERY.

The use of a gallery, coupled with other parts of the system, is found in practice to save the requisite

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* See the testimony of 272 parents, representing above 600 children, attending the four model schools of the Normal Seminary.

Univ. of MICHIGAN

time in the intellectual department, to enable the master to superintend the play-ground exercises.

The play-ground and gallery, therefore, are inseparable, not merely for the moral, but for the intellectual training, as we shall afterwards show by examples.

The gallery is an indispensable part of the machinery of the training system, in all cases where there is a large number of pupils.*

It is preferable that the children should be placed in parallel lines, however small the class may be. Semicircles or squares do not secure the eye and attention equally to parallel lines; and should the number of pupils exceed two rows of six each, the one seat must rise a few inches above the other. Even in the case of only two rows, the second one ought to be raised a few inches higher, or as much so as to enable the head and shoulders to be seen above in front, and so on, whatever number of forms may be required.

For the proper conducting of the Bible and secular daily training lessons, which are usually given to the whole school, as well as for reviewing the children's conduct in the play-ground, it is necessary that the gallery be capable of seating the entire scholars.

The gallery so constructed, enables the trainer with more regularity and precision to conduct the physical exercises, which are requisite according to the age of the pupils, whereby the attention may be arrested

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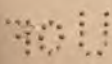
* For the position, height, form, &c., see appendix; as also the apparatus and modes of arranging the play-ground.

and secured. It enables the master and scholars to fix their eye more easily upon each other while presenting an object or picturing out any point of a subject, and also while deducing the lesson. Every word spoken is more easily heard by all—individual, but more particularly *simultaneous* answers are more readily obtained—order is promoted, and instant obedience and fixed attention are more certainly secured than when children are placed at desks, on level forms, in semicircles, or in squares. Imitation and social sympathy also operate thus more powerfully with children when answering simultaneously or individually, as also when reciting or singing rhymes or hymns, which is the usual practice between every lesson. And what is most important of all, breathless attention is secured while the master reviews any case of misconduct of any of the children, or pictures out its consequences. The whole gallery join in this as they do in every one of the exercises, whether secular, religious, or moral.

The Right Honourable Sir James Graham in his speech on education, when proposing a grant to this institution, was pleased to say, in reference to gallery training lessons—"One of the greatest improvements of modern times, in reference to education, was that system of education which is known by the name of the Training System, and which experience had proved to be in the highest degree efficient. In Glasgow, a Normal School had been established by an individual, whom it was impossible to praise too highly, ———, where this system of simultaneous



education was first tried on any scale worthy of notice."

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"He believed by that grant there would be provided for Scotland a number of schoolmasters, trained in the best system of education, adequate to the supply of parochial schools throughout the whole of that country; and his conviction was, that under this arrangement, the education of Scotland would be placed on a complete and most satisfactory foundation."*

All education, whether of a strictly moral or strictly intellectual character, must be slow and progressive. "There is no royal road to learning," it is true. Every step must be taken—every inch of ground must be gone over; but *why not have a railroad?* why maintain the unnatural principle of packing as many children as possible in a school-room? measuring the square of each child, who must breathe the pestilential air of confinement, whose physical and intellectual powers are often injured, sometimes destroyed, and the whole source of whose animal spirits, when not crushed or broken down, is only restrained by the fear of punishment, and is ready to break forth into mischief the first moment they are liberated from their cage of confinement. They therefore hate school and schooling; whereas, the play-ground and gallery, with their proper and attendant exercises, secure for school a great affection. What is loved therefore, is sure to be followed.

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* House of Commons, February 28th, 1843.—Lord Ashley's Motion on the Moral and Religious Education of the Working Classes.

It is as impracticable for a teacher to train morally and intellectually without a gallery and a play-ground, as it would be for a mechanic to work without his tools. The having both of these auxiliaries does not form a training school without the trained master; and the master who is without these is of course unsuccessful. The frequent deviations from this indispensable arrangement, are the causes why there are so many failures in schools having the system professedly in view, but which are only *imitation* training schools, being either without a trained master, or a play-ground and a gallery.

Since the establishment of our model, a gallery has been introduced into many schools, and on which the scholars have been placed, without the system having been altered in other respects; but the gallery without the mode of development and training, is no more a part of the training system, than is the play-ground without its superintendent, and the subsequent moral revision.

Some directors of schools, experiencing the difficulty of procuring ground in the particular locality in which they desire to erect a school, or being a little sceptical as to its necessity, or that of a gallery, and it may be *from economy*, desirous of saving the cost of both, but anxious to possess all the advantages of the system, they order trained persons from our Institution, and state that should they succeed, on trial!!! they will then endeavour to provide both. This is just as absurd an expectation as it would be for road proprietors to order a locomotive engine, and to say we will try

it on our own turnpike, and if it succeeds we will then provide a rail road ! ! !

There is no doubt a great difficulty in procuring a sufficient extent of ground for the purpose of play-grounds for schools of 80 or 100 ; and it is extremely high priced in the lanes and streets of a crowded city, where moral training is imperiously required; but independently of the moral improvement of the people, the actual cost would be less than is expended upon police, bridewells, prisons, houses of refuge, public prosecutions, and transportation of criminals.*

With such machinery in operation, and surrounded for several hours a-day by such *a world* of pupils, it is the province of the shrewd, intelligent, and pious superintendent, to watch and direct all their movements ; and whilst he daily participates in their juvenile sports, he, in consequence, *gradually* gains a thorough knowledge of their *true* dispositions, which, at the proper time and season, he applauds or condemns on the principles of the system, an example of which is subjoined, and which applause or reproof, be it observed, is not given *at the moment* the circumstances occur *in* the play-ground, but rather when the children have re-entered the school, and are seated in the gallery. The impression made on the culprit in such circumstances, is much more lasting; and, what is also of great importance, the whole of the children have thus an opportunity of hearing a generous ac-

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* For plans of training schools suited to CITY LANES, see Appendix.

tion applauded, or ungenerous and vicious conduct condemned.

For example a child of a family commits a fault—he may steal his neighbour's toy, or "take it" (as stealing in embryo is too often called); this propensity will be checked by a mother or father, in every variety of shape, according to their capabilities and temperament. Under favourable circumstances the parent feels indignant at the exhibition of such a crime, in one so near and dear to him. The feelings excited (however much they may be under control), are instinctively perceived by the keen eye of the child, and, in a greater or less degree, shut the avenues to the little one's heart; and both parties being under excitement, what passes on such an occasion in the way of check or advice, too frequently goes for nothing. There is less danger of such feelings in an experienced trainer, whose regard and attentions are necessarily divided amongst a hundred pupils. And we shall again suppose, that one boy steals his playfellow's toy—it may be a *ball* or a *spinning top*—this happens in the play-ground, *freely at play*, for it is only when perfectly at liberty that juvenile character is truly exhibited. The master sees this, or is told of it; he takes no notice of the circumstance at the moment, but when the children are again seated in the school-gallery, as usual, he commences the process of examination (elliptically and interrogatively, *i. e.* the children answering questions, and filling in ellipses), in the shape of a story about a boy who stole his neighbour's top or something else. In a moment *the*

culprit's head hangs down—it is unnecessary to mark him out—*he is visible to all* by his downcast and reddened countenance. (Ninety-nine out of the hundred, if we except the injured party, sit in *cool* judgment upon the case.) In the meantime the trainer reminds the child and all present, that although *he* had not observed him, God assuredly had; or rather, he draws out *this* statement from the children themselves—*the pannel at the bar*, of course, remaining *perfectly quiescent.* The question is put, *What punishment?* Some of the more furious boys, whose energies require perhaps only to be regulated, in order to make them *noble* characters, call out, *Beat him—cuff him;* all the rest in the meantime keeping silence, conceiving such punishment to be rather severe. The master, however, will ask another question or two, rather than fulfil the commands of this unmerciful jury. "Is this boy in the *habit* of stealing your play-things?" *No, Sir.* "None of you have seen him do such a thing till now. Then you think this is a ... *first offence.*" Ought a child to be punished as severely for a *first*, as a second or third offence? *No, Sir.* "What then shall we do to this boy?"* Instantly the girls will naturally cry out, Forgive him—forgive him. Now mark the natural effect upon all parties: the guilty is condemned by his fellows—the milder feelings are brought into play, and all have been exercised in the principles of truth and justice. Without wasting words, by car-

* For the particular method of development, see practical illustrations.

rying out the probable conversation, or stating the various ramifications which this circumstance, and similar of daily occurrence among children, may present—for not only may the play-things have been stolen, but a lie told to hide the act, and even blows given in the way of defence, all of which require distinct modes of treatment, and, if not early checked, will harden the conscience and strengthen the evil propensities of our common nature: Whatever effect such an examination may have on the guilty individual, we are quite sure it will be most salutary upon all others. The feelings are thus moulded down to give way to principle; and whilst all see what really is (unfortunately) an every day exhibition in the world, and what, perhaps, latently exists in themselves, such exhibitions are made in circumstances which naturally call forth, *not imitation*, but *abhorrence*.

In the play-ground, also, the physically weak and timid are encouraged and protected, and the more robust, but frequently less intelligent, while they get full scope for their muscular vigour, are not permitted to oppress the weak. Any case of oppression or dishonesty, or particular act of generosity or disinterestedness, is, on the return to the gallery, taken up by the master, and thoroughly investigated and condemned or applauded before the whole scholars, or rather simultaneously with the whole scholars, they sitting in a sense both as judges and jury.

The play-ground is necessary not merely for health —the development of true character and dispositions

thus furnishing practical texts for the trainer to notice on the return of the children to the school gallery —but the shrubs and flowers tend to elevate and improve the taste of the young, whether they are accustomed to breathe the pestilential air of a city lane, or that of a well-furnished drawing-room.

CHAP. VII.

SCHOOL BOOKS—THE USE OF MONITORS.

SCHOOL BOOKS.

ALMOST all systems of education that have come under our notice, consist of a list of books, or subjects to be taught, or *what* should be taught, not the manner *how*. The latter is the great and important consideration, for on this depends the difference between learning much, or very little.

Under this system, and on the principles laid down, every child receives instruction in the gallery, from the day he enters school, and before he can read, as well as when he can read—thus tripling, at least, the ordinary term during which school children are placed under instruction—a matter of paramount importance to that class of society *in particular*, whose period of school attendance is so extremely limited.

Books are not used in the initiatory *training school*, although quite common in infant *teaching* schools, or in what may be termed the *cramming* system. The introduction of books tends uniformly to subvert the moral training, and sometimes even the physical and the intellectual training, and is decidedly injurious to the health of very young children. But while books, for these reasons, are excluded in this department, the children nevertheless are taught the elements of read-

ing, just as they are taught the elements of every other branch. Large printed sheets, containing spelling lessons and simple stories, are pasted on boards, and are daily in use. By the simultaneous and oral method of development, the children acquire the art of reading, with delight to themselves, and without injury to their health, or diminishing the amount of other more important mental and moral exercises. Thus a child of five or six years of age, who has been two or three years in school, may read a simple story fluently, without having had a book in his hand in school. The only objection that can be urged against this is the prejudice, that books and the mere power of reading form knowledge: but we must not sacrifice health, and knowledge, and moral training at the shrine of a foolish imagination.

Too many school-books are put into the hands of children generally, and too many tasks are required to be committed to memory. Our conviction is, that *not more than one-fourth of the lessons usually given to be learned at home ought to be exacted*, and full three times additional information ought to be communicated orally by the master in school. In no other way can an equal amount of knowledge be communicated, for under this mode the trainer adds his own stock of knowledge to that which the text-book affords.—Books—books—what books do you use (imagining the kind of books to be the system) is the almost universal cry of all visitors and all correspondents.

The human voice and action, and *the mental sympathy of the gallery*, simplify education, impress know-

ledge more lastingly on the mind, and save much of the drudgery to the pupil, although the labour of the master, as a trainer, may be increased, particularly during the first few months of children being placed under his charge.

If a few sentences in prose and verse are to be committed to memory, the children are *first exercised* upon the meaning, and then they commit the words in order. The mere words committed by rote are found, to a considerable extent, a barrier to the understanding of the subject; whereas the *previous* understanding greatly assists the memory of words. This has been the experience of some highly intelligent teachers.

Books are eagerly sought after with question and answer, set in regular order—a most inefficient mode of intellectual teaching. School-books ought principally to be used as texts, and the greater amount of information communicated orally.

School-books, however, are necessary, and without reading, our knowledge is apt to be desultory, and our ideas undefined; they may be said to be the rule or mathematical principles on which solid information rests.*

Under the training system, we use books in school and out of school, but place comparatively less dependence on them than under other systems; for, as we have already stated, the master himself is the best

* For list of books in general use, see Appendix.

book, the most natural and efficient channel of communication, and the result in all cases proves the truth of this position by its efficiency and power. Notwithstanding this, a set of books, more suited to the nature of the system than any to be met with, are in progress of being published, at least in so far as the selection of subjects in natural science and the arts and manufactures are concerned.

THE USE OF MONITORS.

There is scarcely any point in education that has excited so much interest and discussion as the use of MONITORS. The question, however, may be easily solved. It is simply this, whether a young untrained and inexperienced boy shall take the place of a mature and cultivated master?

Were this the only question brought under consideration, every rational man would quickly determine which he would choose; for what parent would prefer having his children educated by the former, if the latter were within his reach?

The benevolent public upon whom chiefly rests the responsibility of establishing schools for the poor and ignorant, too generally desire to have the work done as cheaply as possible—masters are expensive, but monitors may be had for nothing. Most certainly if apprentices could do the work in any branch of business, we would not incur the expense of employing masters. This is precisely the point at issue in regard to schools conducted on what is termed the Bell, or Lancasterian, or Monitorial systems. Monitors, who

are apprentices in the art, cannot and do not do the work of teaching, far less of training. In employing monitors, we have the semblance but not the reality of education.

Subscribers to a school remain satisfied, when a wholesale number, such as 200, or 300, or 500 children are sought out and congregated together into a school-room, with one master to teach a certain number of monitors, each of whom is to teach his petty class, that they have done enough—that the proposed number are being *educated*. From fact and observation, we believe, they are deceived, as also the parents of the children, the public at large, and more unfortunately still, the Government of the country, which has the necessary funds at command, to pay *for masters*, and the will also to do what is needful, provided only the country at large would show the actual necessity and the means by which true education can be accomplished.

Eighty pupils actually present, having it may be 100 on the list, we consider the maximum for one master to be superintended by him, both in-doors and out of doors, and these ought to be as nearly of an age as possible, namely, six to eight or nine—again eight or nine to twelve,—and then twelve to fourteen or fifteen years. Under six years of age 150 may be as easily trained as 80 above that age in any one department. We ought not to use a monitor but under the full impression that we are employing a jobbing apprentice in *the art*, whose work must be of necessity imperfectly done, and whose materials

must be so torn, mangled, and misshapen, as scarcely to present the form intended. This, for a time, might be borne with, in reference to inanimate things, but when we have the moral and intellectual nature of a whole generation to cultivate for time and eternity, we must pause ere we tamper with interests so vastly important.

Monitors may teach facts they already know, but they cannot develope the ideas of the children or their extent of knowledge, nor work the facts repeated or dwelt upon into the minds of their classes. Most unquestionably they cannot morally train. They do not possess the felt authority requisite, and they have not the necessary experience to handle with delicacy the varied and ever-varying shades of the moral affections and habits. Now, this is just the point in question; for the great end of all philanthropic exertions on the part of Government and private individuals is the moral, and with it, the intellectual elevation of the poor and working classes. The employment of monitors instead of well-trained masters, serves to stultify our best efforts and intentions.

The statement is continually repeated and pressed upon our attention, that money cannot be had to pay masters for every school of 80 or 100 pupils, and therefore, that monitors *must* be employed. Has the experiment ever been made on a large scale, or beyond a few solitary cases? Has the public exclaimed as long and loudly for the emancipation of our people at home, from vice, and ignorance, and sin, as they have done for the emancipation of the colonial slaves?

Has the Legislature been fairly assailed for an equal sum for home, as for foreign emancipation? We know it has the power to grant, and *the country can easily bear the expenditure.*

Monitors may be employed under the training system, as well as under any other, with the firm conviction, however, that in exact proportion as we employ such substitutes, we are destroying the efficiency of the system. Our aim, however, viz., the cultivation of the *whole man*, is too high willingly to place apprentices as the teachers and trainers of youth, if we can get masters.

All we have already said refers chiefly to the effect of the use of monitors upon their pupils. But we must attend to some evils which relate to themselves.

A monitor is oftentimes found favouring certain companions of his own; or, if too old for such an acquaintanceship, he frequently threatens to punish such of the pupils as may chance to have playthings, or sweetmeats, if they do not share them with him; and this he secures, by putting such questions as may cause them to make mistakes and so lose their position in the class.

One of our students at present in the seminary, says, that when a monitor, he has frequently sent up boys to the master to get flogged, simply because he had been refused some playthings or sweetmeats—the boys, of course, not daring to complain, lest a second beating should follow on their leaving school.

Humility is indeed the basis of all improvement, intellectual, or moral, or even physical. Pride and

vanity, therefore, must be barriers. No one who has witnessed the self-important gait, and manner, and strut, of many of these little gentlemen while engaged in their temporary or more permanent official elevation, but must be convinced, that whatever intellectual vigour or *fury* they may acquire by exercise, their own moral training is seriously injured, and that pride and vanity are decidedly and most directly cultivated. More than this, whilst the office of monitor is expected to render them eventually superior teachers, the reflecting mind must perceive that the habitual exercise of the opposite principle to *humility* must prove a formidable barrier to their improvement in after life. If we are to have moral training in our schools, really or professedly, and if monitors cannot morally, or even intellectually train, and if in a moral point of view the office causes a decided injury to themselves, we would use them as seldom as we could —the seldomer the better—and would call on intelligent teachers, and the reflecting and benevolent directors of schools, to consider calmly whether, as a principle, they ought to be used at all.

We believe, strong as the desire is to favour the monitorial system, in whole or in part, that for reasons we have already stated, no intelligent man would argue for their use, provided money could be had to pay properly trained masters. Monitors must be held only as substitutes, and poor substitutes they are. Keeping this in view we have no objections to employ boys to revise the lessons in arithmetic or spelling, or to put aside the pens—place out the forms and desks

and other little matters that may serve to ease the labour of the master; but as already stated, they cannot train—they cannot explain or analyse any point or difficulty, as the master himself may do.

If monitors must be used for a time in these days of educational parsimony, and we had almost added, ignorance, and used we believe they will be, let us keep the truth steadily in view, that the attempt to communicate knowledge by monitors, to whatever extent, deceives the public and ourselves, by raising undue expectations, and robs the youth of our country of that substantial religious and secular knowledge, and those practical exercises of the moral affections, which it is our duty to cultivate.

CHAP. VIII.

SEPARATION OF THE SEXES.

HAVING stated the great object in view, viz., the moral and intellectual training of the young, and the new or additional machinery requisite—before analyzing the peculiar mode of conducting the system to which the succeeding chapters are devoted, we may state our reasons for establishing the practice of boys and girls being trained together in the same school.

Till lately in the schools of Scotland, boys and girls were uniformly taught together. In England, the custom of separation has been nearly as universal. Of late years, among the higher classes in Scotland, girls have been taught separately from boys, and among the poor the separation system has been gaining ground.

In England, the tide has begun to flow in the opposite direction. The public now discuss the subject freely and dispassionately; and as many directors of schools in the south who have been supplied with trainers from our seminary, have ventured to place the sexes together in one gallery, and in one playground, with great advantage, prejudice is beginning to give way, and the enlightened part of the public

are yielding to the suggestions of fact and experience.

It cannot but be important to the moral and intellectual well-being of the rising generation, whether girls are trained with boys, or separately. The point is not a negative one, but fraught with important national, and of course, individual consequences. Let us look calmly at the subject in some of its bearings.

We are all aware of the softening and humanizing effect which female society has upon the male creation. It influences the fireside, the social circle, and the public meeting. It restrains rudeness and impropriety of every kind; and while the men are thus improved, the females are not less benefited in their intellectual and moral character. Deprive man of female society, and he would soon approach to, if not actually sink into, barbarism; and exclude females from the society of the other sex—the history of nunneries will unfold the consequences. What is morally and intellectually true in regard to grown-up persons, is equally so in respect of the young; and if men and women ought to act properly towards each other when they meet, and meet they must, then children cannot be too early trained to practise this virtue.

Every one is satisfied that boys are improved by the presence of girls—a wholesome restraint is obviously experienced. It is not so apparent, however, that girls are improved by the presence of boys. We believe it is perfectly mutual, although not so obvious.

The girls are also under a restraint, less visible, it is true, because they are less boisterous, but equally valuable in elevating and strengthening the real character, by preventing the exercise of tittle-tattle, evil speaking, &c., &c., and substituting things ennobling, which females are perfectly capable of attaining. Let each approach the other nearly half-way, and then each in manner and real character will be certainly and equally improved.

The consideration of the separation of the sexes in education is exceedingly important; for if it forms a part of moral training, no parent who calmly considers the good of his children can treat the subject with indifference or neglect. It is a subject that cannot be too often repeated, and therefore we would ask the question—

Ought boys and girls to be educated separately or together? The youth of both sexes of our Scottish peasantry have been educated together, and, upon the whole, the Scots are the most moral people on the face of the globe. Education in England is given separately, and we have never heard from practical men that any benefit has arisen from this arrangement. Some influential individuals there, mourn over the popular prejudice on this point. In Dublin, a larger number of girls turn out badly, who have been educated alone till they attain the age of maturity, than of those who have been otherwise brought up—the separation of the sexes has been found to be positively injurious. In France, the separation of the sexes in youth is productive of fearful evils. It is stated on

the best authority, that of those girls educated in the schools in convents apart from boys, the large majority go wrong within a month of their being let loose on society, and meeting the other sex. They cannot, it is said, resist the slightest compliment or flattery from the other sex. The separation is intended to keep them strictly moral, but this unnatural seclusion actually generates the very principles and practices desired to be avoided.

We may repeat, that it is impossible to raise girls intellectually as high without boys as with them; and it is impossible to raise boys morally as high without the presence of girls. The girls morally elevate the boys, and the boys intellectually elevate the girls. But more than this, girls themselves are morally elevated by the presence of boys, and boys are intellectually elevated by the presence of girls. Girls brought up with boys are more *positively* moral, and boys brought up in school with girls are more *positively* intellectual, by the softening influence of the female character. The impetuosity and pertness of a boys' school are by no means favourable even to *intellectual* improvement, and the excessive smoothness of female school discipline does not strengthen or fortify the girl for her entrance into real life, when she must meet the buffets and rudeness of the other sex. Neither sex has participated in the improvement intended by Providence, by boys and girls being born and brought up in the same family. Family training is the best standard for school training; and if the schoolmaster, for a portion of each day, is to take the

place of the parent, the separation of the sexes in the elementary schools must be a deviation from this lofty standard.

Much may be said on this highly important subject. We would solicit those benevolent ladies who sigh for the establishment of girls' schools, to the exclusion of the other sex, to examine carefully and prayerfully, whether the exercise of such tender benevolent feelings may not actually prove injurious to society as a whole. It is very pretty, and truly sentimental, to witness the uniform dress and still demeanour of a female school; but we tremble at the results. Most certainly, moral training wants one of its most important ingredients when the sexes are not trained together to act properly towards each other.

A number of the schools established of late years in the towns of Scotland, even where the system pursued has been modern, have been for boys alone, or for girls alone—the projectors acting as if they trembled at a shadow or a phantom of their own imagination. Man, whether male or female, is, no doubt, a sinful creature; and sin and folly are to be avoided and checked on their first development. We admit some danger in a teaching school without superintendence, but there can be none in one for training.

Under twelve or thirteen years of age nearly all lessons may be given to boys and girls in the same class with mutual advantage. Beyond that age, the branches useful to each in the sphere in which Providence intends they should be placed, although in

some points the same, yet naturally and gradually diverge. Absolute separation, however, for any lengthened period, we conceive to be positively injurious.

In the model schools of the Normal Training Seminary at Glasgow, the most beneficial effects have resulted from the more natural course. Boys and girls, from the age of two or three years, to fourteen or fifteen, classified, of course, first, under six, then under nine, again under twelve, and again under fourteen or fifteen,—the female industrial department being for girls exclusively, above ten years of age,—have been trained in the same class-rooms, galleries, and play-grounds, without impropriety. Nay, during the last nineteen years, about 1000 students, chiefly between the ages of eighteen and thirty, have been trained in this institution, three-fourths generally being males, and one fourth females—and for a considerable portion of the day they have been together, in the same model schools and class-rooms, and not one case of impropriety has occurred; on the contrary, the utmost propriety has been maintained. Of course, suitable masters superintended them during the day, and it is hoped that the halo of Bible training has tended to produce these results. It may be imagined that such a course might lead to imprudent marriages, but, so far from this being the case, since the commencement, in 1826, only three marriages have taken place among the students, and one of the parties was engaged or intimately acquainted with each other previous to entering the seminary.

Much may be said for and against the practice of male and female students being trained in the same classes, and not being lodged within the walls of the institution. We may more fully enlarge upon these points under the head Normal Seminary, but in the meantime we may state, that the want of a proper principle of TRAINING alone renders it dangerous for the sexes to be placed together during the variety of school exercises, and that the same principle which dictated, at the commencement of the institution, twenty years ago, that the training of boys and girls should not be conducted separately, also dictated that grown persons would alike be benefited by the practice. In each case, neither our desires nor expectations have been in the slightest degree disappointed.

After school hours, the children are at home with their parents, and the students from the country are lodged in respectable private families in the immediate vicinity of the institution—thus copying, as closely as possible, the most natural and improving of all modes of education,—at school, under a properly trained master, during the day, and at home, under their parents, in the evening. Even where the conduct of the parents is not altogether exemplary, we prefer this mode to any other—the moral training of the school proving a powerful, if not a complete antidote; and the moral conduct of the children is often found to have a reflex influence on their parents, promoting cleanliness and sobriety, and even piety, at home.

Whether we acquiesce in the principle of the non-

separation of the sexes in training or not, the power of *sympathy*, we believe, will compel us to the adoption of the principle, if ever the youth of our country are to be trained intellectually and morally. Let it be kept in mind that, notwithstanding all the stir and speechifying about educating the poorer classes, we are yet only on the threshold of the enterprise.

It is in England where the separation system is most general and complete. I know, from many communications which I have received for years past in regard to the demand for trainers from this seminary, that everywhere the clergy and directors of schools are plagued to the uttermost, and know not what to do, by the frequent changes consequent on having separate schools for boys and girls, and, consequently, male and female teachers. If a man and wife, the latter has young children, and they must be attended to; if not, then the first duty of her life is neglected. She is not always well—sometimes delicate. Then one of three things follows,—the school suffers, her own children, or her own health; probably all to a considerable extent. In only a very few cases is the wife intelligent, active, vigorous, and without children, all of which are necessary qualifications in a schoolmistress having the entire charge of a school.

If the mistress be unmarried, amiable, intelligent, and efficient, what more likely than that she should be picked up by some man of sense with whom she gets acquainted, and then the school requires a new mistress. These are difficulties which must ever ac-

company the "separation system," and never can be cured but by having a man for head-teacher or trainer, and where a female is necessary, the wife or sister, or an *occasional* assistant, and, of course, *boys and girls taught and trained in the same school.*

Since the first publication of this article, many schools have adopted the principle; many more have been shocked at the "barbarous idea," the "unheard of indecency and impropriety of having boys and girls together in the same school, and in many of the same classes;" still, however, it leavens the public mind, and on the sound principles of Moral Training, and, as we have endeavoured to show, of *necessity* and even expediency, it must eventually prevail and become general.

We might quote many opinions on the subject. One clergyman, writing for a trainer for his parish, says, "Our directors unanimously agree to the non-separation principle." A former student, a trainer in one of the Poor-law Unions of England, copies the opinion of clerical visitors from his note-book as follows:—

"Another point for which you contend is that boys and girls should be taught together. When I first came to this place, about three years and a half ago, I found the greatest prejudice existing against such a plan. I tried to point out the advantages of it; but all my efforts were fruitless for a period of fifteen months. At length they agreed to let them have the Bible lesson in the morning together. It was followed by none of the evil consequences they had anticipated; on the contrary, the happiest results were produced. They are now so convinced of its good effects, both upon boys and girls, that they wish them to have all their lessons together, except writing. I will give

you the chaplain's opinion of it. The following are extracts from his report book :—

"'Oct. 4, 1843.—The improvement among the children continues. I find that taking their lessons together excites among both boys and girls a most useful spirit of emulation, without any ill-will or rivalry whatever.

"'July 29, 1844.—Continue to perceive very useful results from the boys and girls taking their lessons in company.'

"He is not the only person here who now approves of the plan. Several clergymen, who are guardians, think highly of it; and some of them have, I believe, adopted it in the schools connected with their own parishes.

"As to the effect the training system as a whole would have upon society, there can be no doubt but that it would be most beneficial. The effects it has upon a few schools, and upon the limited numbers who attend them, it would have upon many. It is found to answer the most sanguine expectations of its promoters, where properly carried out; from thence it may be inferred, that it would have the same effect upon all the schools in the empire, and upon all the youth thereof, did they attend them. I do not mean to say that crime would be at an end were training schools established throughout the length and breadth of the land, but I do say that it would be diminished to a degree of which we have now no conception.

The Wesleyan Conference have decided to adopt the entire "Training System," including the non-separation principle, and are now establishing a Normal Training Seminary for themselves in England, rectors and masters for which are being prepared in our institution. A noble lady and practical philanthropist, who for years past has had several trainers in her schools, although convinced of the propriety, felt the public feeling so strong against boys and girls being trained together, that her ladyship introduced them together, in the first instance, only during the morning hymn, prayers, and Bible train-

ing lesson. This was attended by very beneficial results.

We are not surprised at a portion of the sensitiveness experienced, in regard to the non-separation principle in schools for mere teaching, more especially under monitors. We are satisfied, however, that it only requires the experience of training schools, to convince every reflecting mind, that in such no danger can arise from it, but, on the contrary, great and decided benefit.

CHAP. IX.

READING—ENUNCIATION—ELOCUTION—MANNER OF THE TRAINER.

READING.

READING is a most important acquisition, and every possible means ought to be adopted to render it what it ought to be, a means of acquiring real and substantial knowledge; but reading may be practised in such a way, by its rapidity, slurring, and indistinctness, as to fail of making the impression intended by the words which are read. We therefore recommend our *natural* mode to universal adoption in all schools, public or private.

We apprehend, however, that impressive reading can never be acquired without the understanding of what is read. We must understand what we read, before we can feel its force; and without feeling there cannot be good reading.

Look at the eye and manner of a man who feels what he reads, and observe how it tells on his audience, compared with the man who reads as a task, however elegantly.

Impression, however, is of the first and last importance. In the students' hall we say, In order to make an impression, we must ... *make an impression*, just

as is also said, The way to do a thing is ... *just to do it.* All cannot arrive at what is termed elegant reading, but by a simple process, every individual may arrive at the power of being distinct, and even impressive.

What some few individuals naturally exhibit, viz., a clear and distinct articulation, we propose as a uniform system to be acquired. One or two simple rules may be attended to. Open the mouth well—rest on the consonants—never slur one word into another—avoid a sing-song, or a monotonous tone; and if a distinct pause be made at the end of each word, so as to give a slow and distinct articulation, and that continuously for a few weeks or months together, the children will acquire the habit of reading distinctly ever afterwards, even when reading quickly. It must be overdone a little at first, in order that at last it may be well done: just as the drill-serjeant does with his raw recruits. In order that they may acquire the habit of lifting the heel, as it ought to be, three inches above the ground in marching, he causes them, in the first instance, to raise it five or six inches. Were he to cause them to raise it only three inches at first, many would eventually scarcely clear the smallest pebble, and even scrape their heel on the ground. So it is with readers.

The public speaker, *cæteris paribus*, is uniformly the most impressive and popular, who reads and expresses his words separately and very distinctly. Why are we so very much interested with a public address from a foreigner? Not from his foreign ac-

cent so much, as that being under the necessity of translating his ideas into another language, he has acquired the habit of repeating each word *separately* and slowly. The repeating of each word *separately* and distinctly, is as great an improvement in the art of reading, as the same principle is in singing the notes of music.

Let every step be progressive. During the first few weeks or months, let the pause between each word be *long*, pronouncing the word slowly and very distinctly (the master, of course, showing the example). Then diminish the length of the pause a little, during the next few weeks, as a second stage; and so on step by step, until the children, following the example of the trainer, and themselves *doing* the thing, they arrive at the desired point of excellence.

It is a principle, that the whole class should read simultaneously, and a few individually. The former, viz., simultaneous reading (and seated in a gallery), assists in securing the following important objects: first, the saving of time, as all may read what any one reads. Secondly, the most perfect concord as to tones of voice, as in the case of singing—"the sympathy of numbers" producing this effect. And, thirdly, the great means to be used for attaining this end, is to cause the children to read each word slowly and *separately*, as if it stood alone, and in the precise tones of the master or trainer, also frequently repeating them. According to this plan of procedure, 80 or 100 children in a gallery must attain the same tones which the person training them chooses—thus

following his example, and that of one another by "the sympathy of numbers." This, however, ought to be frequently tested, by calling upon one here and there, and sometimes a dozen or half-a-dozen at a time, in the gallery to read alone, equally slowly, and in the same tone of voice. This attainment, however, is more easily secured by *simultaneous* than by individual reading. Wherever the training system is applied to reading therefore, if the children do not read slowly and distinctly, the fault is in the master, not in the scholars.

Rapid reading is an inexcusable practice; it being evident that whatever is being worthy of being read at all, ought to be audibly and distinctly expressed. Impression ought to be the object, for it must be kept in mind that the listener only receives the impression as it is made on his ear, whereas the reader himself is doubly impressed by his eye on the book, and the sound of his own voice.

The children may be trained as follows: repeating *after* the master, not reading *with* him. For the first two or three weeks, making a long pause between each word, as in No. 1; again for the same period, as in No. 2; and so on—*simultaneously* in general, and here and there in the gallery, one child *individually*.

1. All—people—that—on—earth—do—dwell.
2. All—people—that—on—earth—do—dwell.
3. All—people—that—on—earth—do—dwell.
4. All, people, that, on, earth, do, dwell.
5. All people that on earth do dwell.

This practice uniformly produces distinct articulation in the case of every child, but as stage No. 5 is usually made the first, distinct and impressive reading is seldom attained unless the child has been so gifted by nature.

Reading in any way, is generally, nay, almost exclusively, demanded on the part of parents as the all in all in education, not merely in juvenile schools, but for children of even three or four years of age in the infant or initiatory department. Let the master give all the instruction and training possible as a preliminary course, it is nothing in the eyes of parents without the art of reading. Give them it, and no complaint will be heard, although not one word be understood of what they do read. This prejudice on the part of parents, however, is a serious difficulty, as it places the most accomplished masters, in many cases, nearly on a level with the old dame, the lame soldier, or broken down tradesman, either of whom can at least teach to read and spell, *i. e.*, the sound of words without the understanding. This prejudice is pregnant with this serious evil, that not merely are juvenile schools levelled to the rote system, but nearly every infant school is in a great measure destroyed, and turned into a reading school. So long as the master teaches reading from printed boards in the initiatory or infant department, he is safe; but introduce even one spelling-book, and then, like the letting in of water, other books will follow, until moral training be entirely excluded, and the health of the young children become seriously injured. Another

difficulty presents itself: where there is no partial endowment, the teacher is, generally speaking, too dependent on numbers for his subsistence, consequently, in most instances, he overcrowds his school. A great proportion of parents have no desire for moral training, or even intellectual training for their children, nor do they understand the principles of either. They do indeed experience the waywardness and improper conduct of their children; but how the public school can assist them, or remove the evils felt and complained of, they know not. We have education, therefore, brought down too generally to the very lowest point. Hence the extreme low rate of wages, and the consequent lowering of the profession of the schoolmaster from the rank which he ought to hold in the scale of society. The fault lies not merely with the ignorant parents, but with the more intelligent directors, whose greatest anxiety seems to be—to have the largest number of children EDUCATED, *as it is termed*, at *the least possible expense.*

The mere reading of words, or repetition of sounds, without understanding, is almost useless;* and we have known persons in mature life, in these circumstances, lose the memory even of the sounds they had been in the habit of repeating in youth. The figures or combination of letters awakened no definite idea; they therefore ceased to be interested by them. The understanding of what we do read, greatly assists the memory of words. But whilst we condemn the prac-

* See Factory Statistics.

tice of reading without the understanding, it must not be supposed that we wish to limit the amount of reading in school, or out of it. Even with the lessons in science, and Scripture, and morals, all of which are additional to what is usually given under other systems; the gallery simultaneous principle enables the children to have as much or even more reading than children usually enjoy. For example, when a class of 20 or 30 children are exclusively confined to *individual* reading, they can seldom read more than two or three sentences each, *i. e.*, two or three turns of the whole class will occupy as much time as the teacher can spend during the limited period of school hours—leaving him little or no time for explanation, and none for training. On the contrary, under our system, although one here and there in the gallery, or in any of the divisions, is required to read individually, for various reasons mentioned under another head, yet, on the *simultaneous gallery method*, whatever one reads, all read; and each and all may in less time read audibly, four times at least as much as is the ordinary practice in schools. If therefore, *less time* be occupied in reading under our system, the remainder of the time, or at all events, part of it, is spent in analyzing and picturing out the lesson to be deduced; —thus carrying the memory of the understanding along with you, as well as the memory of sounds, and giving a taste for reading at home, during school attendance as well as in after life. The training system, therefore, *whilst it saves time*, secures at the least an equal amount of reading; and in addition,

when faithfully practised, distinct articulation—a thorough understanding—a taste for private reading, and, we trust, a discrimination of what books ought to be read.

ENUNCIATION—ELOCUTION.

A distinct forcible enunciation is an important assistant in intellectual training. Assisted by suitable action, it is *fully one half of the power* of either a public speaker or a school trainer. Great pains, therefore, have been taken to reduce this department to natural principles; and when we ask ourselves the question, Why is it that so few persons enunciate clearly, forcibly, and distinctly, even when they have been under the care of professors of elocution? we can only solve the difficulty upon the following principle: Elocutionists generally exhibit in themselves the highest point of elegant reading, reciting, or speaking, as a standard to their pupils, but not the mode of arriving at that point, reversing the mode adopted in almost every art—the art of writing, for example, which is first *strokes;* second, *turns;* third, *text;* fourth, *half-text;* and lastly, *small writing* or *current hand.* A child will not acquire the art by commencing with *small writing.* Yet this is the usual mode attempted in the art of elocution, and, therefore, pupils generally fail. They may repeat or read a few select pieces, with force, and sometimes with elegance; but their ordinary reading is little improved, and their mode of speaking in conversation not in the slightest degree. In general, those who

have acquired a distinct and impressive mode of delivery have generally trained themselves as in the art of writing. We would commence on the natural principle, with *strokes.*

The principle of pausing sensibly between each word, without a drawling or monotonous tone of voice, secures, that eventually all will read impressively if not elegantly; the power of elegant reading or speaking being dependent, in a great measure, on the natural taste and ear for harmony.

The power of the voice is very apparent, when we consider what different meanings may be attached to the words *yes* or *no*, simply by the variation of the tone of voice, so complete indeed, as that *yes* to the ear may be made to mean *no*, and *no* to mean *yes;* most persons are familiar with the effect such changes may produce on these words,—Do you ride to town to-day? &c. A clear and distinct enunciation, therefore, is not merely a polish or finish, as is generally imagined, but a main pillar in the whole process of communication between master and scholars.

Under the training system, three-fourths of the information received by the scholars passes to them direct from the master, without the intervention of books. The master having previously made himself thoroughly acquainted with the subject, works it, as it were, into the children's minds—developes, at the same time, their extent of knowledge and understanding, and uses the knowledge he himself is possessed of, with all the warmth and natural effect of the human voice; hence the great importance of cul-

tivating *a clear and distinct enunciation;* as, without this, not only does speaking lose much of its power, but the half of what is said is smothered and lost in its way, between master and scholars. It is well to speak and read slowly, and rather *in an under tone:* what is lost in rapidity ought to be made up in energy. Cause the pupil to open his mouth well, and move his lips freely. The slightest approach to drawling or *singing* is injurious, and ought to be avoided.

Many intelligent and well-instructed young men fail in speaking impressively to their scholars, from their not sufficiently opening the mouth; a clear enunciation, otherwise, is seldom if ever attained. The following method has been practised with advantage, by the Normal students. Two, three, or four minutes are spent at a time in repeating clearly, loudly, and emphatically, such words as the following; each word repeated several times in succession: Re-ca-pi-tu-lation,—Re-ca-pi-tu-lation,—Em-phatically, Em-phatically,—Im-pract-i-ca-bility, — Im-pract-i-ca-bility, — In-com-pre-hensi-bility, &c.; any word, indeed, which of necessity causes a considerable motion and expansion of the mouth and lips, may be used. Every syllable ought to be fully articulated; and the formality, in the first instance, will quickly soften down into a clear enunciation. Much of the effect produced by addresses from the pulpit and the bar, or even in ordinary conversation, is unquestionably dependent on a proper enunciation; and, when accompanied with *suitable* action, forms the perfect speaker.

A master can mould his pupils to almost any tone

of voice and manner he pleases, and this is promoted upon the common principle of social sympathy. Each new scholar adopts the tone and manner established in the class. The greatest difficulty will be found in establishing the principle with an entirely new class.

MANNER OF THE TRAINER.

Manner is important in all, whatever their occupation or circumstances may be. It is especially so in a trainer of youth—in none so much so, perhaps, with the exception of the pastor,—the minister of Christ. We remember having for a copy-line in school—"A man's manners commonly make his fortune." True it is, that if fortunes are to be made by the Training School system, *manner*, a good manner, will be found to be the means of realizing them. What is meant by manner still requires to be "pictured out," as every one has his own idea of the term. We would therefore give one definition of the proper manner of a trainer. It includes, in the general, command of temper; condescension, kindness, and courteousness. And, in particular, an easy standing position, free from a stoop, and yet stooping frequently, as it were, to the capacity of his pupils. Keeping his eye fixed on the whole scholars, and having the power of keeping theirs fixed on himself. A voice, moreover, full, clear, and *varied*, according to the subject; at the same time mild in expressing unimportant matters. In drawing the lesson, it must be low, slow, and affectionate; firm in giving reproof; and always distinct in articulation. The voice and the eye con-

stitute, unquestionably, fully one-half of the power of a trainer of youth. Thus a trainer's manner is unquestionably half his fortune.

SELF-CONTROL.—This, of course, forms part of the manner of a trainer; but we would more particularly refer this principle not so much to the external habits as to that of regulating his temper, so that under almost any possible provocation, he may maintain a calm, dignified, and affable manner before his pupils. Let a trainer lose his temper, and his influence is for the moment gone. The child or children quickly perceiving the master's impatience, or rather deficiency of self-control, his threats only awaken fear of punishment, not grief at having offended their friend the master. The rod is then apt to be resorted to, or a threat held out that it will be used; and, if never executed, the master still farther loses his influence.

We have seen many students lose temper the moment the children gave one incorrect, or silly, or ludicrous answer, and retorting in an angry tone, they uniformly lost the attention of the class, whether the children were seated in the gallery or in divisions. It is the duty of the *more wise and better informed* to bear with ignorance and waywardness; gently to check, and mould, and lead, but not to scold or strike, which generally proves a degree of weakness to the quick perceptions of youth. Children are precisely in these circumstances; and when firmly yet calmly checked, love and respect are engendered, and their hearts are in the most favourable circumstances to be intellectually, above all morally, trained.

CHAP. X.

PICTURING OUT IN WORDS.

THIS is a fundamental principle of the system, and is found to be more or less natural to every student—some having a greater tendency to "picture out" than others. All, however, may acquire it systematically, although, of course, from different mental construction, all will not be equally successful. The explanation of a subject, or meaning of a word, by the master, does not secure the understanding of the child, neither does a mere verbal answer of explanation by the child, prove his possession of the correct idea or ideas, without comparison, analogy, or illustrations suited to their capacity and sympathies. Before a child has a thorough understanding of a word or point of a subject, the simple elements of the terms used must be present to the mind's eye; and, as under the training system, whatever the school exercise may be, secular or sacred, "picturing out" ought uniformly to be adopted, both in the broad outlines and minuter points of every lesson. We shall enter a little more fully into an explanation, and as shortly as we can, sensible, however, that no written examples, or explanations, or analyses, can convey our meaning,

without actual practice, which would then include the powerful effect of the voice, and manner, and eye, of both master and scholars.

Knowledge makes but slow progress in the world, and our ideas are oftentimes incorrect and confused, in consequence of using words and phrases, the meanings of which are not clearly apprehended.

Every word is a figure representing some object or objects, or more technically, *every word either represents an object, or a combination of objects, and may therefore be pictured out in words representing objects.*

We literally know nothing but from or through the medium of visible objects. The first step, therefore, is to store the mind with a knowledge of objects, and words expressive of these objects. Once present to the mind a variety of objects, and, by the use of words representing the qualities, relations, and combinations of these objects, the mind may be trained from the known to the unknown.

Pestalozzi introduced the use of objects and prints in popular education. "The training system" has added the picturing out in "words," by analogy and *familiar* illustrations of every abstract term, figurative word, and figurative phrase. It must be borne in mind that every word in any language either represents an object, or a combination of objects, and, therefore, may be pictured out and simplified in words representing such. Mere objects and prints exhibit only one condition or point of the subject they represent, whereas picturing out in words may be carried *ad infinitum.*

All words being figurative, and all phrases and collocations of words being figures, the most complex may be reduced to simple elements.

Of course there is a limit when we come to facts, which we cannot thus picture out, and these become objects of faith, an example of which we shall shortly give. But the rule of analysis which we adopt is applicable to every thing within the range of human perception and reason.

ABSTRACT TERMS.

In regard to ABSTRACT TERMS, no explanation can convey the idea of a stone or an egg, for example, until they are represented to the senses. A fish must be seen before we know what a fish is; but having seen one we may be easily trained to know any fish. The same is true in regard to a bird; but having once seen a hen or a humming bird, we may be trained to know the appearance, size, and qualities of an eagle or an ostrich.

FIGURATIVE WORDS.

We might analyse innumerable figurative words, requiring a reduction from complex to simple terms, before the idea intended by the use of the word can be formed in the mind. We might take the word *abstract* itself as an example, as denoting something having a previous existence in one condition, and being *drawn out* of that condition into another and distinct condition. I may abstract a stone from a quarry

or heap of rubbish, or an apple from a basket; and thus from simple we may proceed to complex ideas —such as the idea of what a man is who is engrossed with one subject, or who is so peculiar in his mode of thinking, as to be drawn out, as it were, or aside, from the generality of mankind.

In education, many terms are used, which, although verbally explained, yet not being pictured out by analysis and familiar illustrations, are not present in their real meaning to the mind's eye, and are consequently not understood. Latin grammar, for example, might be rendered a less dry study, and more interesting, were the boy not permitted to use any term which had not first been pictured out to his mind; for example, such words as participle, perfect, indicative, pluperfect, subjunctive, &c., &c., why a noun is declined, and a verb conjugated. And the same in English grammar—objective, possessive, &c. What more incomprehensible to an uneducated man than the terms in use by a lecturer on natural science. We know of nothing more puzzling to the student than the use of terms not previously pictured out. This, however, being done, which is the natural and training mode, study becomes a pleasure, every term in use having *evidently* a meaning. It is a principle of the training system, that no abstract term, or figurative word, be used, or any passage committed to memory, until each particular term, and the whole subject, be analysed and familiarly illustrated; *the exercise of the understanding thus preceding the exercise of the verbal memory.*

In reading a book, or listening to a lecture or sermon, should even one figurative word or phrase be used which has not been pictured out to the mind of the auditory, that word or phrase may be a barrier to the understanding of the whole subject; hence the slow progress of knowledge in the world, as we have already stated, and the necessity of a previous school training, and a picturing out, by analysis and familiar illustrations, of all figurative words and phrases used in elementary, scientific, and scriptural education. Picturing out to the mind is still more necessary, when not merely one figurative word is used, but when a number are presented in a single sentence. For example, Dr. Buckland, in giving "proofs of design in the effects of disturbing forces on the strata of the earth," thus expresses himself:—"Elevations and subsidences, inclinations and contortions, fractures and dislocations, are phenomena, which, although at first sight they present only the appearance of disorder and confusion, yet, when fully understood, demonstrate the existence of order, and method, and design, even in the operations of the most turbulent among the mighty physical forces which have affected the terraqueous globe." We know such sentences are read in schools, without one word having been pictured out; the dictionary, with its verbal explanation, alone being accessible to the pupil; and grown-up persons peruse the same words without attaching any definite idea to them; and finding no definitions, or rather familiar illustrations, of technical phrases in a dictionary, the sense of the author is lost to them, from the

neglect of picturing out every word they met with in their early education.

Complex terms, therefore, being used, ought uniformly to be reduced to simple terms; and although the following may be considered an extravagant case, yet as we know it to be an actual occurrence, we give it as an additional illustration of our point, and showing the necessity of a systematic mode of picturing out.

After a public examination of a school in a certain manufacturing town in Scotland, a learned gentleman present was invited to put a few questions to the children. The gentleman proceeded—"Children, look at me—and answer a few questions—be very attentive—answer me this:—*Is it not a fact*, that *mutation* is *stamped* on all *sublunary objects?*" The children, of course, remained silent. *Mutation* to them was a mere sound: *stamped* (it being a town where muslin is manufactured) only suggested to them the idea of stamping gauze or jaconet for tambouring: *sublunary* had never come under the catalogue of their reading, and the term had never been analysed or explained—to them the word was therefore quite incomprehensible; and as to *objects*, in connection with the other unpictured-out words, they naturally thought of lame men, it being common to term all disabled persons *objects;* "such and such a one," they were accustomed to say, "is quite an object."

Amidst such a heterogeneous mass of sounds and imperfect ideas, as might be expected, no answer was given; and of course they were thought stupid children. The question commenced with, "is it not a

fact?" Had the answer been, "No," then they would have contradicted their examinator; but had it been "Yes," an approving smile would, no doubt, have followed from the audience, accompanied with the expression, "Very right, children"—the children remaining, however, as ignorant as before. The verbal answer would have been correct, but, neither the individual words nor the phrase as a whole having been pictured out, or presented to the mind, no idea whatever was conveyed. Any word used by a speaker or teacher, and not clearly before the mind of his pupils, is without meaning; by the person speaking, it may be perfectly understood, but to those addressed he speaks in a foreign tongue.

In conducting a Bible training lesson, it is peculiarly necessary that figurative words and phrases be pictured out in words to the mind, otherwise no lesson can be drawn. Such as, for example, "Glory," both in the abstract and the conventional meaning. "Saviour," in the abstract—*a* Saviour, who can save me from danger, and *the* Saviour, who alone can save me from death or hell. Also "Redeemer," "wisdom," "kingdom of heaven," "rivers of pleasure,"—as well as innumerable emblems which must be understood, in other words, pictured out *familiarly* to the mind, both in their natural history and accepted sense, before any practical lesson can be drawn. Such passages as "I will refine thee as silver is refined." The whole process of refining silver must be graphically pictured out in words, and accompanied by suitable bodily motions. "The path of the just is as the shining

light, that shineth more and more unto the perfect day."—"Iron sharpeneth iron, so doth the face of a man his friend."—"As an eagle stirreth up her nest, fluttereth over her young," &c., "so the Lord did lead them," &c.—"Like a tree planted by a river." —As the hart panteth after the water-brooks, so panteth my soul after thee, O God."—"Be wise as serpents, and harmless as doves."—"Keep me as the apple of thine eye."—"Hide me in the hollow of thine hand."—"The righteous shall flourish like the palm tree; he shall grow like a cedar in Lebanon."—"Till the day star arise in our hearts."—"As iron sharpeneth iron so doth the face of one man his friend," &c., &c.

Such words and phrases might be quoted without end, every page of Scripture being full of figurative expressions; and although it is not necessary to enter *minutely* into the science or nature of the objects on which the lesson is based, yet as much of the natural emblem or metaphor must be pictured out as to enable the children to draw the lessons themselves. This being done in a week-day elementary school (for there is not time in Sabbath schools or from the pulpit), then the reading of Scripture will become more luminous, and sermons from the pulpit better understood.

Figurative words and phrases, which all come within the range of our senses, we have seen, are capable of being pictured out; but, as we have already stated, all language being expressive of sensible objects, there is therefore a limit.

A word is not an expression conveying an idea,

unless it *can* be pictured out. We cannot picture out or express beyond the objects with which we are familiar. For example, Paul was caught up to the third heavens, "and heard words which it was not lawful to utter," or which he was not able to utter; and why so? because they were expressive of things and ideas, the reality of which no human language could convey;* for all languages, from that of the savage to the most civilised nations, are formed only to express the things that are known. Heaven itself is represented by earthly things and objects, "songs," "arches," "harps of gold," "crowns of glory," "mansions," "streets of gold," "rivers of pleasure."

The being and character of God are conveyed to us through a similar medium. "His right hand is a right hand of power;" "He weigheth the mountains in scales, and the hills in a balance, and taketh up the isles as a very little thing;" "His eyes are like a flame of fire;" "The channels of water were seen, and the foundations of the earth were discovered, O Lord, with the blast of the breath of thy nostrils;" "He rideth on the wings of the wind." All is natural imagery of the loftiest character. Again, "Like as a father pitieth his children, so the Lord pitieth them that love him," &c., &c. And again, He who is re-

* In passing, we may state, that it was during the illustration of this point, at one of the criticisms in the Normal Seminary, that one of the students (as he afterwards confessed), had his mind first brought to the humility of the Gospel. He formerly thought there was no limit to the human understanding in this life.

vealed as the express image of God, is described as being "The foundation stone, and the chief corner stone, in whom all the building, fitly framed together, groweth into an holy temple," &c. He is also declared to be "the way," "the door," "a rock," "a stay," "a star;" for this latter term we would now of course use *compass*, stars being unnecessary to the mariner since the discovery of that important instrument, in guiding him to his desired haven. These and other expressions prove, that spiritual things can be, and only are, revealed through natural things.

For the sake of those who have not practised the system, we may state that picturing out is not always literal, but is frequently used conventionally. For example, a blind man cannot see colours, and yet the variety in colour may be pictured out, or rendered present to his mind in words by comparison. It is true he cannot see red or green with his bodily eyes, but by touch, or by words describing the difference in feeling, he knows which article is red or green. We have heard a man, blind from his birth, say that a cow which had been presented to him, was the finest *he ever saw;* and this mental sight, we also observed, had been acquired by the butcher by the same process, not by sight, but by the sense of touch. The same may be stated in regard to sound. A deaf man cannot hear music, but he may *feel it*, and can discover, to the extent of his sensibility, the distinction of sounds. We hear persons say, I never *saw* such a wind. Why? *I was almost blown down;* and yet all language, secular or sacred, is formed to convey

ideas of things that strike our senses; sight or feeling (conventionally at least) representing the whole. Picturing out to the mind's eye, therefore, we understand to mean, rendering the word or subject, whether simple or complex, present to the mind, by analogy and familiar illustrations.

The same idea runs through all language. Thus, we have words derived from sight used to express ideas not directly received through that sense; as transparency, perspicuity, circumspection, perception, &c., &c.

A LECTURE AND A TRAINING LESSON.

Why is it that a person greatly prefers a lecture or speech to a training lesson? Under the former he sits comfortably quiet without effort; he listens or not as he pleases—he may be drowsy, or half asleep, or wholly asleep—it matters not; he is not disturbed unless the speaker, by his manner and varied tones of voice, compels him to listen. But in a training lesson, the scholar or person to be instructed *must* attend, he must fill in the ellipses, and answer the questions. He must add his own amount of information to that of the master's, and he must at last draw the lesson for himself. Sleep, therefore, is out of the question, and if he cherishes the *vis inertiae* of his nature, a training lesson cannot be so agreeable to him as a speech, a sermon, or a lecture.

OBJECTS AND PICTURES.

The use of objects, and pictures, and the black-

board (on which figures may be drawn), ought not to be rejected but made use of in every system of education. These bring to the observation of the pupil at least one condition of the subject which is to be analysed.

This is particularly the case with young or very ignorant children, whose powers of observation require to be cultivated. An initiatory or infant school of course would fail without these. It must be borne in mind, however, that by these only one condition is brought into view. The colour, and size, and form of an animal, for example, are presented, but not its disposition, or uses, or habits, or any quality, but what is merely external. These must be pictured out in words; and it is this which is systematised under our plan, by comparison, illustration and analogy of things *within and not beyond* the experience and sympathy of the scholars. To be understood, not merely must the terms used be simple and natural, but so must the illustrations, whether the lesson under review be given to a class consisting of children of three, or eight, or thirteen years of age.

Objects and pictures have always been in use more or less in home and in public education. Milton's mother used the Dutch tiles of her parlour fireside to teach her son natural history; and every mother knows how highly pictures and objects are valued by her interesting offspring. The most systematic mode of teaching by objects in the public school was that by Pestalozzi. It was an important step in education; but it was but one step towards a thorough under-

standing of the systematic mode of picturing out in words, which, in the ascending scale, includes every possible variety of condition that language can convey. The object or picture, as we have already said, represents only one condition of the subject, all else is left to be pictured out to the mind's eye in words. Under our system, were we to confine the scientific gallery lessons to such objects as can be presented to the bodily eye, a waggon-load of objects at the least would be required every day for the model schools of the Normal Seminary; and even then, we would be restricted in our gallery training lessons. We cannot always present, for example, a cedar of Lebanon, or a lion alive, or even stuffed, or a piece of silver ore; but the children, in the play-ground or elsewhere, have seen some cedar or plants of a similar description —they have seen a cat or dog, if not a lion, and with which it may in some measure be compared. Real silver they have seen, as well as sand, clay, &c., with which the native ore is found mixed, and they may be made to understand its nature without having the real object before them at that particular moment.

By the master stating facts, and drawing from his class consequences and reasons deducible from those facts, both in their combinations and decompositions, &c., the whole is rendered visible to the mind's eye without the objects themselves being presented.

As a starting point, however, or to arrest the attention, or to present one condition of the subject to be analysed, objects ought certainly to be used when within our reach; but as these are not always to be

procured, and as the human voice is always ready at hand with both master and scholar, and as such words ought only to be used as are within the comprehension of the latter, with illustrations and comparisons of an equally simple form, there is no object or combination of objects which a master may not thus PICTURE OUT, and progressively render as visible to the mind of his pupils, as if not merely the objects, but the varied changes and combinations of these objects, were actually before the bodily eye. Objects, therefore, are useful, but picturing out in words is infinitely more so. *To the use of objects there is a limit—to picturing out in words there is no limit.*

CHAP. XI.

PHYSICAL EXERCISES.

PHYSICAL EXERCISES, although introduced into the infant school system, and, strictly speaking, therefore, not new, are yet new in juvenile schools.

When the bodily organs have remained inactive for a time, whether long or short, the *vis inertiæ* of our nature needs to be roused before any exertion can be put forth, either physically or mentally. In physical movements it is the same with children as with the lower animals. The swiftest horse will not gallop with the same speed from the stable door, as he would do after moving a while at the slower pace,—till all his powers have been roused into action. The same principle is the experience of the public speaker and trainer, and equally so of the hearers and scholars.

In commencing a lesson, whether on an intellectual or moral subject, the master will find his pupils in a state of inattention, whether they be found in a small class, or *en masse* in the gallery; he has therefore to contend against this principle—the *vis inertiæ* of our nature. The attention of his pupils requires to be roused; for it must not be overlooked, that as all intellectual knowledge and impressions must pass

through the senses, so in order to receive them into the mind, the bodily organs, including the eye and the ear, must be roused into activity and maintained in exercise, otherwise the lesson is in a measure lost.

The health of the children is highly valuable, and ought not to be overlooked under any system of education; but while this is carefully included in the arrangements, our primary motive for introducing the varied and ever-varying physical exercises in school, for children of all ages, as we have already said, was not so much as an end, as a necessary means of intellectual and moral culture. Whatever tends to awaken and sustain attention, therefore, whether by the manner or *tones of voice* of the master himself, or the bodily movements of the children in answer to his call, may be included under this head.

Physical exercises may be divided into four parts, having in view, *first*, the bodily health of the children; *secondly*, the cultivation of correct physical habits or bodily movements; *thirdly*, the arresting and keeping up of the attention during the ordinary intellectual and religious lessons; and *fourthly*, the cultivation of habits of order and physical obedience, which strengthen and assist moral training.

The effect of the first of these divisions is more sensibly felt in the play-ground exercises; at the same time, the marching and singing in-doors in the school-hall, and alternate rest and motion in the gallery, tend to promote bodily health.

The second division in this arrangement cultivates gentleness, gracefulness, proper modes of sitting, walk-

ing, and running, holding a book or slate, enunciation, or distinct articulation in speaking and reading, cleanliness, &c. This last is promoted by the physical as well as by other parts of the system, particularly by the "sympathy of numbers." Cleanliness of person and neatness of dress, are very quickly exhibited by every child who becomes a scholar; so much so indeed, that strangers sometimes can scarcely be convinced that the children before them in a training school, belong to the poor and working classes.

Under the third head, the variety is unlimited, such as clapping of hands, stretching out of arms, rising up and sitting down of the whole gallery *en masse*, with all the preparatory movements of the feet, shoulders, &c., each movement not being according to any fixed rule, but varying according to the will of the trainer; and unless the children be frequently taken as it were by surprise, their attention and observation cannot be kept up, and must flag. The younger the children are, the more simple must these exercises be, and the more frequently repeated; and when attention is formed into a habit, very slight movements only are necessary. The tones of the voice of the master, however, as a trainer, impressing the ear and the feelings, are found to be by far the most influential in arresting and maintaining the attention.

Under the fourth division of the physical department, viz., to assist the moral training, it is evident that as rude, clumsy, boisterous habits are a barrier to moral sensibility and the entrance of Christian

truth to the mind, as a principle of moral rectitude, so the cultivation of kind and obliging manners—forbearance, and giving each companion his own position at school and at play—instant obedience in every physical movement also, greatly strengthen and promote the moral training of the child.

Under the teaching system, these natural ebullitions are restrained and generally coerced into silence, breaking out, however, or exploding at the first favourable opportunity ; but, in the training school, these inextinguishable accompaniments of good health are freely permitted, at short intervals ; and, instead of proving sources of disquiet or disturbance, they are directed by the trainer, and rendered powerful instruments of moral discipline. The superabundant *steam being let off*, by this safety valve, the children, under the guidance of the master, naturally and more willingly submit to remain still, during the period requisite in conducting a lesson.

Physical exercises are as necessary in training the child to correct intellectual and moral habits through life,* as the marching, wheeling, shouldering arms, &c., are to the soldier, to fit him for the field of battle. Upon the same principle as the drill-serjeant acts, so must the school-trainer not merely command, but physically share in what he wishes to be obeyed.

Without physical exercises in school and in the play-ground, such as we have stated, it is impossible to conduct a training school, in other words, a school

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* See Practical Department.

for training "the whole man." The master must be the superintendent in-doors and out of doors, and in this, as in the other departments of the system, the power of the "sympathy of numbers" is the most efficient instrument.

Every trainer who attempts to conduct a training lesson, whether secular or sacred, without physical exercises, varied according to the age of his pupils, will assuredly fail. Physical exercises, therefore, are particularly valuable as accompaniments or assistants to the intellectual department of the system.

Examples of physical exercises might be given without end. There is clapping of hands—stretching out arms—rising up and sitting down in the gallery, or elsewhere, in order, quite *a la militaire*—marching in line and in circles, or in curves—running—swinging round the poles—and play in general, according to the taste of the individual, or particular party of children. These may be varied in every possible way, keeping in view that all be free from rudeness or injury to others, such as throwing of stones, &c. It is of importance, particularly in-doors and during the lessons, that the master so regulate the physical exercises that the children be unacquainted with what the next movement may be, which he, of course, does by example, viz., by *himself* doing the thing he desires his pupils should do. The uncertainty of what the succeeding motion may be, arrests the attention and directs it to himself.

We shall particularize only two exercises which are *fundamental*, and which experience has proved

to be the very best that have been devised for the purpose. The first is to secure that the whole gallery of children may rise up and sit down *simultaneously* —quickly or slowly, in the most natural and easy manner ; and the second is to secure an easy carriage in sitting or walking, by placing the shoulders square —head erect—spine and ancles straight, and opening the chest. The repetition of these, like every other part of the system, of course forms *the habit ;* and if exercised in early life will produce throughout the whole school as correct walking, sitting, and rising, and other movements, as are accomplished with the foot soldier or the cavalry horse, and in unison with other simple physical exercises, as much benefit to the health and constitution.

NO. I.—GALLERY SIMULTANEOUS RISING UP AND SITTING DOWN.

To attain this object, the trainer commences the physical movements as follows—expressing the orders very distinctly and firmly, and repeatedly.

No. 1. Shoulders back. (This naturally elevates the neck and head.)

No. 2. Feet in. (Drawn inwards, with the tip of the knees perpendicular to the point of the toes.)

No. 3. Heels close.

No. 4. Toes out. (Forming an acute angle.)

No. 5. Hands on knees, not merely on the lap, but grasping the knees *gently*. (This causes the children

to incline forward preparatory to, and in the best possible position for rising.

The trainer, in the first instance, and for some days at least, must *himself show the example*, by sitting on a chair at a sufficient distance from the gallery—making every motion he intends the children to follow, and to see that each of the five motions be attended to *by every child*, also frequently repeat them day after day, until the habit of rising up and sitting down simultaneously, without confusion, or the slightest noise, be formed into a habit.

After a few weeks, the trainer may then cause them to understand, that the raising or lowering of his hand (which he must do very slowly) is to be the signal for rising up and sitting down, as perfectly as a regiment of soldiers would fire a volley, and as free from bustle, in fact, that a mouse in the act of stealing would not be disturbed. This gallery arrangement is not confined to the initiatory or junior, but is carried forward and established in every department, and with children of all ages.

NO. II.—THE FOUR MOTIONS

may be conducted by repeating 1, 2, 3, 4, as each motion is made, or by singing any suitable air, regulating the rapidity according to the tune.

1. Shoulders back by doubling the arms upwards, with the fists closed, and back of the hands to the person of the child. (This of necessity squares the shoulders.)

2. Raise both arms perpendicularly, pointing the fingers to the ceiling, keeping the feet in the position noticed in the previous example, viz., *heels close, toes out*, &c., and at the same moment in which they point and stretch their fingers towards the ceiling, cause them to rise on their toes as high as possible, and to stand in that position two or more seconds as they become accustomed to it. (This secures *straightness* of arms, spine, and limbs.)

3. Is performed by simply returning to the first position, viz., No. 1.

4. Is simply throwing the arms perpendicularly downwards, with palm of the hands *in front*—quite *a la francaise*, or *the reverse* of pointing to the ceiling.

AIRING GROUNDS FOR THE ADULT WORKING POPULATION IN TOWNS.

Were it not moving out of our particular sphere, viz. the training of the young, we would notice another point in our national, and of course individual economy—the PHYSICAL HEALTH, and with it the cleanliness and comfort of the working classes, particularly in the lanes and alleys of our large manufacturing towns. And yet if we contend for every school having a play-ground, and that it is the duty of the Legislature to provide for, and see that the entire juvenile population under thirteen years (the age at which children may be admitted into factories), be provided with such training schools as we recommend;

it may not be out of our way to notice the importance and necessity of establishing walks and airing grounds for the adult classes, in the immediate neighbourhood of the densest portions of the dwellings of the factory and working population.

The next generation would, unquestionably, be greatly improved in health, as well as in intellect and morals, were the whole youth placed at present in training schools; and it would not be wise after such a course, even of physical enjoyment in the open air, as the training system affords, that they should be cooped up, as at present, the whole day in the factory or workshop, without the means of healthful exercise in the open air, during part of the meal hours, and in the evenings when labour is closed.

Establish such walks and airing-grounds in several parts of our large towns, and they would do much to promote the health even of the present adult population, who have not passed through a course of early training. Commence, in good earnest, training schools for the young, and then as a factory proprietor, I would more heartily coincide with Lord Ashley, and approve of every limitation in the hours of labour, that would promote the health, morals, and family training of our truly neglected population.

Government has most generously and wisely taken up the subject of the physical health of the working classes in towns; and the Marquis of Normanby has taken an exemplary lead in this matter. We trust great good will result from the present movement of the Legislature. At this moment a working man

feels ashamed to be seen engaged at any athletic game, such as cricket, golf, or handball; but let *a number* of airing-grounds be established in close proximity to the dwellings of the working classes, under strict rules that all gambling be excluded; and then the women might walk with comfort, and the men enjoy their more athletic exercises; and, coupled with the habits formed in the training school, the ale and whisky shops would seldom be so frequented, and with bodies and minds invigorated, home training at the fireside would eventually assume a more prominent feature in our social economy. Lectures also might be established on various points of science and economics, in its various branches, by which they themselves and the public at large would be benefited, and which their early course of training would enable them to appreciate.

SINGING.

As the training or natural system has been applied to every branch of education taught in the Normal Seminary, music, therefore, has not been overlooked. We believe this institution was the first to introduce singing, both with and without notes, as a distinct branch of popular education, which is now becoming all but universal throughout the country. It is beyond doubt that every child can be trained to sing *simultaneously* with others, and however imperfectly, also individually byhimself—just as he can be trained to speak, which is accomplished in infancy by example and *doing*, in other words, training. Such being the

fact, and knowing the power of popular songs in rousing to evil or to enlightened patriotism, why not enlist this powerful instrument in the service of God, and of every thing that is virtuous and good? Why not train early to the *habit*? Three great objects, therefore, were in view—1st, To train the child to worship God in the family; 2d, in the public sanctuary; and 3dly, by furnishing the young with interesting moral songs, to displace in their social amusements, many of at least a questionable character. These objects have been fully attained by the children attending the model schools; and not only so, but singing by, and without the notes,* has proved a powerful assistance to the trainer in conducting the secular lessons and the moral training.

Singing is an important accompaniment in moral and intellectual, as well as in physical training. The moral songs cheer, animate, and soothe the mind; the marching airs facilitate and regulate every movement to and from the gallery, the play-ground, and the class-room; and the morning and evening hymns are in accordance with the scriptural declaration, "Speaking to one another in psalms and hymns and spiritual songs." The sentiment of each song ought to be suited to the particular exercise, whether secular or sacred. Without vocal music, the initiatory (or infant) department would be a failure; and both

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* In popular schools, singing must, of course, be conducted chiefly without books, the children not being able to purchase hem.

in it and in the more advanced departments, it proves a powerful instrument of moral culture.

Singing, or music of any kind, tends to calm the feelings, and, without dissipating the mind, prepares both for receiving those impressions, which, in a perturbed or agitated state, would be impracticable. Singing has this advantage over instrumental music, that the understanding of the words used and the feelings accord sympathetically. School singing is as necessary to moral training as instrumental music is to military discipline.

Some years ago tunes were used printed in a large type on cloth, the notes being large enough to be easily seen by a gallery of 100 or 150 children, for this reason, that children of the poor and working classes cannot afford to purchase books. Singing, however, is chiefly conducted simultaneously, without books, or from notes chalked on the black board. Singing by "the million," or the *simultaneous method*, was always practised in this institution since its original establishment.

The influence of vocal music is not confined to the school-house, but is carried into the family, and at play is exercised in displacing many songs of an exceptionable nature; and since its introduction into the junior and senior departments of this seminary, the pactice has been followed to a considerable extent in schools both in town and country, even where the training system has not been followed.

CHAP. XII.

SIMULTANEOUS ANSWERS.

The sympathy consequent on simultaneous answers given by children to direct questions or the filling up of suitable ellipses during the progress of examination, forms a fundamental principle of the training system in its intellectual department.

A direct question is simply an examination of the child's extent of knowledge—ellipses, properly made, require him to fill in the interstices—questions are like the direct lines of a portrait—ellipses alone fill in those varied shades by which a true and natural picture can be drawn. This sympathy in question, by the combination of questions and ellipses, is best accomplished by requiring simultaneous answers. To enter into particulars.

The gallery, or flight of ascending seats, affords the best opportunity for hearing simultaneous answers from a large class of children; and so important is the introduction of this principle into popular schools, on the principle of questions and ellipses mixed, that the training system by many has been termed the simultaneous system.

Before noticing a few points of this part of our subject, we may state, that whilst in general simul-

taneous answers are required, they are mingled with individual questions, both for the sake of variety, in checking inattention in any of the children, and for particular examination.

The great object in the intellectual department is, to present food for every variety of mind—suited to every capacity, without overstraining any, and to cultivate by exercise, during each day, every varied power of human nature. We thus have the daily exercise of the individual powers, and the combined simultaneous exercise and sympathy of all present, which is best secured by simultaneous answers. All cannot acquire the same amount of knowledge of any kind—and each mind varies in the capacity and quality of its powers. Some are more imaginative—others illustrative—others more logical—some have a larger capacity for facts, whether dates, terms, or numbers, and some also for music—some have greater powers of observation—others of reflection. It cannot be supposed, therefore, that all will be equally ready in answering every question, or in filling in every ellipsis. The matter-of-fact boys in the gallery will (*ceteris paribus*) simultaneously answer any question about words or dates, more quickly than those of imaginative or logical powers; while the imaginative will more readily grasp the *idea*—and the logical the *reason*. These are matters of daily and uniform experience; and therefore, we say, it would be unreasonable to expect that any sixty or eighty scholars *can ever answer simultaneously* any question put by the master, at any one moment. But the

questions are so varied, and the subjects of a religious, scientific, elementary, moral, and practical kind, are so frequently brought by the trainer before the pupils, that each variety of mind, moral and intellectual, receives its daily cultivation, and, as already stated, food is presented, suited to the taste of all; so that by the physical department of the system by which attention is secured, each admits as much as his natural powers are capable of receiving;—none are surfeited, and none are starved. We are quite aware, however, that the working of this principle, like the practice of any other art, is only fully understood by those who practise it.

When the system is conducted by a proper trainer, each pupil receives what he is capable of, and the whole gallery receives what any one knows, by the master throwing the proper answer, whether to a direct question or from an ellipsis, back upon the whole gallery, and requiring a simultaneous response, not by mere repetition, but generally *by inverting the sentence*, as may be seen in the few lessons subsequently given as examples.

That differently constituted minds will naturally answer a question which is suited to their taste more quickly than those of a different caste, may be illustrated by making the following supposition of two very eminent men—the one conspicuous for his powers of calculation, the other for those of imagination—the one a noted politician, the other a most eminent divine. Were both of these gentlemen to ascend the mountain Benlomond, or visit the lake of

Windermere, and were we to require of them an account of what they had seen—what reply should we expect? From the one we should have a particular enumeration of every hill and object within the compass of his view, and a most minute circumstantial account of all that happened, and of any economical improvement that might be introduced into the farms he had seen; while the other would descant in the most glowing terms, on the splendour of the landscape—the freshness of the foliage—the gilded glory of the setting sun reflected in the still waters of the glassy lake—and would tell with rapturous delight, how much he had been affected by the beauty of the whole. Each would sympathize with the other to a certain degree, but each would narrate his observations according to his mind's peculiar bias. Few may have gifts equal to these men, in their more prominent powers, but these are found to vary in different degrees of intensity—each learning from his neighbour, and therefore all securing improvement. In the first instance, therefore, a simultaneous response is not expected to any question from more than perhaps a fifth of the gallery present, although nearly of the same age, but, as already stated, the proper answers are thrown back in inverted sentences upon the gallery, and thus all learn.

Some object to GALLERY and to SIMULTANEOUS ANSWERS, and exclaim, What a noise it occasions! One cannot get *into* the children, as it were. You cannot know or ascertain the progress of each, and besides, only a few children answer at a time. Not

one objection here alluded to is felt, or will be acknowledged, by an experienced trainer. Noise is not necessary, nay, there is less than in the hubbub of an ordinary teaching school. The trainer actually gets nearer his pupils, than by individual appeal; or rather, the *sympathy of numbers* brings the pupil nearer to himself in actual development; and in regard to the objection, that a few only answer at any one time, we may give the following as a short analysis.

A master, under the ordinary mode of *teaching*, puts a question to the scholars *individually;* and we shall suppose him to be of an imaginative turn of mind, and the pupil to be the reverse—a plain matter-of-fact boy. It is evident that the question or questions generally put by the master will participate, to a considerable extent, in the particular cast of his own mind, and will either be too lofty, or so different from the ideas of the questioned party, as to be beyond the power of the scholar to answer, and simply because he does not comprehend, or readily sympathize with, the style in which the question is put. But let the same question or questions be put by the same or another individual in the character of a *trainer*, to sixty, eighty, or a hundred children seated in a gallery, and ten, fifteen, or twenty of these are sure to be found with minds naturally constituted like the master's, and who will instantly and simultaneously answer; or, which is the same thing, with minds so constituted as to sympathize with the kind of questions put, whether these be argumentative, imaginative, or plain matter-of-fact. And if the attention of

the other children be alive, they hearing the answers and *joining in them*, all will learn, whatever the conformation of their minds may naturally be. Whatever cast of mind, therefore, a trainer may happen to have, or in whatever style the questions may happen to be put—whether matter-of-fact, illustrative, argumentative, or imaginative—it is found that among sixty or eighty children seated in a gallery, if permitted to answer simultaneously, the questions and ellipses put by the master will be sympathized with, and met by, some portion of the children present; and, as formerly alluded to, *if the eye and attention are kept fixed on himself*, all will hear, and all *must learn*, although one-fourth or one-fifth only answer at any one time. In one word, each child will answer more speedily the questions, or fill in the ellipses of the point of the lesson, which are in accordance with his own natural cast of mind. Thus, there is a power in a gallery *simultaneous training* lesson, that enables any trainer, however constituted, to communicate all he or any child knows, and to work it into the mind of every scholar present.

QUESTIONS AND ELLIPSES CONJOINED ARE A FUNDAMENTAL PART OF THE INTELLECTUAL DEPARTMENT OF THIS SYSTEM.

Questioning. — What questioning is, every one knows. A question is an examination; it puts the pupil on the defensive—he is placed on his trial—he knows or he does not know what he is asked. If he knows, he ought to give a direct answer in words

which he understands, or he may merely have committed the words of the answer to memory; whichever way it may be, still the boy is put on the defensive, either in regard to his memory of ideas or of words. Questioning is unquestionably developing or leading out. It is not training until the children's ideas are not merely *led out* by questioning but *led on* by ellipses.

For example, a sentence may be worked in the following way, and filled up elliptically by the pupils.

If the master has been speaking of the weather, or prospect of the weather, and says, The sky threatens ...*rain;* he may invert the sentence so :—It threatens rain to-day from ... the *appearance of the sky.* From this answer, or rather from filling in the ellipses, the children prove that they know *why.* Or the master, with older scholars, may express himself :— The aspect of the sky ... *indicates the approach of rain.* Before, however, getting this last answer or ellipses filled up, the master after saying the aspect of the sky—no immediate answer being given—may require, as he may choose, for the sake of expedition, to put the direct question, What does the aspect of the sky indicate? Of course such older scholars will answer—*the approach of rain.* Had they filled in the ellipses, however, without the question, it is evident they would have exhibited more knowledge of language, and a greater exercise of mind.

If no cross-examination takes place, the master is left ignorant as to whether his scholars really know what is expressed—so far he is not *of necessity*

trained. Under the training system, mere questioning is found not sufficient for the full development of the intellectual powers. There must uniformly be an analysis, based on simple and familiar illustrations, which must be within the extent of the knowledge and experience of the children present.

ELLIPSES,

therefore, are introduced, which, on the mode adopted, are, to a great extent, another way of questioning. An ellipsis awakens the attention. The old mode of forming an ellipsis is absurd. It is a mere guess, and scarcely any exercise of the mind whatever. An ellipsis ought never to be a guess but an exercise of idea or thought on the part of the scholars, and expressed by them on a point they already know, or which they have been at the moment trained to. One of the examples given of a *guess* ellipsis is as follows:—"God made the sky, that looks so ... God made the grass so ... God made the little birds so ... In pretty colours ..." Not having exercised the minds of the children previously, as to the colour of the sky, &c., in the first line, the pupils might answer or fill up what they choose, either "*blue*," which was the answer required—or cloudy or red—and so on through the other lines. So it is in telling a narrative or story on the "elliptical system," as it is termed. For example, "This morning I left my house, and when walking on the street, I saw a ... Of course any answer or filling up here must be a mere conjecture.

I may have seen a thousand things; but had any story or lesson been upon a given point or subject, it of course would have been different. Questions and ellipses, therefore, ought *uniformly to be mixed*—sometimes only one question, and then an ellipsis—sometimes two or three questions or ellipses together, varied, however, according to the age and amount of knowledge developed by the pupils.

An ellipsis being the filling up of a point which the children already know, or which the master may have brought out in the lesson in hand, and which he requires to be expressed in words, it ought to be filled in not merely by a single word, or the termination of a line or sentence, but a word or words, *including the idea* or *point* to which the mind has already been trained. It therefore at once assists the mental composition of the child—leads him to the point without *telling*,* and in fact, is *a little question* assisting him to walk, as it were, without carrying, *which telling would be.* It places the child also less on the defensive than in mere questioning, and so fills up those interstices, and that variety of light and shade, which in "picturing out" are so necessary to the full understanding of a subject. By the master inverting the sentence, and leaving out other words than he did at the first ellipsis—but which involve the idea or proper understanding of the point—these being properly

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* So that to find out what is wanting, becomes an exercise of understanding, and of course keeps up the attention as the n proceeds.

filled in by the pupils, the trainer secures that there must be a clear and vivid understanding on the part of his scholars.

As we cannot stop here to give illustrations, we would simply state, that questions and ellipses, *properly mixed* in the process of intellectual training, are preferable to mere question and answer, however varied; or pure ellipses, however well arranged. The union affords the most pleasing, the most natural, and the most efficient of all methods of cultivating the understanding. We merely add here, that with very young children, unaccustomed to express their ideas in words, ellipses must be more frequently resorted to, and questions more frequently as they advance; but, however advanced in years or attainments, the use of ellipses, in conjunction with questions, will be found the most efficient course of training.

There is no difficulty in putting questions, and none in forming ellipses, that is to say, in conducting a lesson upon the simple catechetical, or the simple elliptical methods, but there is a considerable difficulty in uniting the two principles in a natural manner, so as to form *simultaneous training;* and without this union there cannot be picturing out. To the drawing of a proper picture, there is required not merely direct or straight lines, like questions and answers, but the filling up of innumerable interstices, which the mere questions leave unsupplied. A question may prove the amount of knowledge, but does not supply knowledge to a child. The ellipsis, properly introduced, supplies as well as draws out knowledge.

The mode of reasoning Socrates adopted in instructing his *disciples*, in which, availing himself of their previous knowledge, he led them from admitted premises to a natural conclusion, does well with men who are furnished with a large amount of facts, but will not do with children, whose stock is soon exhausted. The ellipsis enables a trainer to supply these facts, while the question stirs up what he already knows. The union of the two supplies materials, and produces an easy and natural flow of intellectual development and training, and may be stated as the "inductive philosophy" applicable to the training of children.

CHAP. XIII.

EMULATION—TAKING PLACES.

THIS is an important point of the system, and much animadversion has been directed against us because we do not allow the children to take places. How then, it is asked, can you have emulation without a stimulus? We have a stimulus, and also emulation, but it is conducted upon different principles, and arises, in some measure, from different motives from those employed in the mode generally pursued. I as a child may be stimulated from love of distinction or from a love of learning, unquestionably the former feeling is more generally active than the latter, but if it can be proved, in actual practice, that the latter, or higher motive (although other motives may and ought to form ingredients), can be made to stimulate, why should we cultivate selfishness or any inferior motive? But after the experience of twenty years, we are fully of opinion, that the stimulative process of the whole system combined, but more especially that of simultaneous answering, renders the "taking of places" quite unnecessary, and medals of distinction actually injurious in a moral point of view.

To illustrate this position: Suppose the trainer is conducting a lesson, he of course puts a question, or

forms an ellipsis, which is answered or filled up by one or more, according to their natural talents or extent of knowledge. Some of the answerers may be right, or nearly so; others may be wrong. It is clear, when the answer which the master accepts as right is received, and thrown back upon the gallery upon the principle already stated, that that boy who may have given the correct answer feels himself for the moment, the "dux;"* and all who thought as he did (although not expressed by them), also feel to a certain extent elevated with him. The very next question may be a reason founded on the facts stated and will likely be answered by a boy or girl of quite a different temperament, in consequence of which he or she is immediately elevated, without changing his or her local position; and so on through the whole class. One boy may become the leader by answering every question, which is not likely, from the variety of the exercises; or any boy in the gallery, on this principle, may be "dux" during some part of every lesson. Those who cannot answer, or have answered or thought improperly, of course feel themselves in the same position as if they actually were at the bottom of the class. The great point to be gained, whether in the moral or intellectual departments, is to cultivate and stimulate the higher powers in the acquisition of knowledge rather than to appeal to, and stimulate by, the selfish and lower motives of human nature.

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* This is a title given in Scotland to the head-boy of a class.

This principle, a few years ago, was a matter of theory on our part; now, however, it is a matter of fact and experience, and is found more efficacious in cultivating the understanding of children; and, without any of the evils alluded to, tends greatly to improve their moral sensibilities.

The reader will now readily anticipate our views on the subject of prizes.

PRIZES—PLACES.

We give no prizes in the Model Schools of the Normal Seminary, nor does any one do so who faithfully follows the training system. We do not say it is not impossible to give prizes without injuring the finer feelings, or injuring the moral sense, when it is confined to one particular branch of education—such as writing an essay on a given subject, although much qualification may be made even here—but to give prizes in a school in which a variety of subjects are introduced is, upon the whole, attended with serious evils. The *silver dux medal* is felt to be elevating, no doubt, if we can judge by the mien and strut of its temporary possessor. A volume, however, might be written, setting forth the *pros* and *cons* of this practice, and were the balance taken in reference to the "whole child" the weight, we are convinced, would sadly preponderate on the side of *per contra*. Prizes are generally, in such circumstances, awarded to the memory of words, or general rapidity of verbal answers, seldom to memory of ideas or to good behaviour.

Pride and vanity are strengthened; the sensitive and physically-weak are discouraged, however high their intellectual capacity may be. Many a "poetic Cowper" creeps into his cell in the presence of the physically-furious, whose voice or manner overbears him, and operates like a loadstone, depressing and weighing him down during the whole period of his education. Ought not the forward to be restrained, real talent brought forward, and the modest and sensitive encouraged by attention and kindly notice? Who that has witnessed and narrowly observed the heartburnings, and jealousies, and bending of principle, and lowering of the moral sensibilities of boys, under the influence and excitement of place and prize, does not perceive that, with all the apparent advantages of such a practice, it is not without a deep and serious alloy? It is quite clear that the intellect is that part of the child which is stimulated and rewarded by the distinction of place, and the prospect of a prize. The moral powers, if not positively injured, are at least left dormant, or remain unexercised. The vanity or pride of the possessor is exercised and strengthened; those who are unsuccessful are discouraged, and frequently sink into carelessness; and at the very best, it is elevating the few at the expense of the many. The higher moral powers are absolutely sacrificed at the shrine of intellect—forgetting, sometimes, that "knowledge puffeth up, but charity *buildeth* up."

We admit that there is a great difficulty in meeting this question, as strong intellect and strong health are alike gifts of nature, and not dependent on the will of

the possessor, although the proper exercise of either or both of these unquestionably is.

We do not pretend to have removed all the difficulties, but the principle of the Training System, as a whole, has made a considerable approach to it; and would be complete, we believe, as far as human nature can permit, *were the system universally established from the earliest childhood.* Places and prizes may be necessary, we admit, in a school for cultivating the understanding alone, but are unnecessary and inconsistent with the principle of moral training, or training *the whole child;* at all events, to dispense with these, in the very worst view of the case (but which we are not prepared to admit), is sacrificing the very few for the good of the many, and most certainly elevating the moral sensibilities of *all.*

It is evident that a prize cannot be given to the most moral; for where is the standard, and how can we gauge the moral sensibilities, as well as the moral external conduct? And as human beings, even intellectually, are so differently constituted, to be just, we ought to award places and prizes to all the following powers of mind, all of which, whether separate or combined, are powers which, if properly directed, are good in themselves, and ought to be in exercise each day in a school education—viz., memory of facts, memory of numbers, acquisitiveness, tune or power of music, reason, comparison, imagination, illustration by narrative, benevolence, firmness of purpose, conscientiousness, and several others too minute to mention. It is evident that if the power of memory of words or

facts, and the memory of numbers alone, are stimulated, which is a very common practice, then other and higher powers of the intellect are left dormant; at all events they are not stimulated. Now, our object and principle is, to stimulate every one of these powers in varied and rapid succession, not by the mere sordidness of acquisitiveness or vanity, but to stimulate the higher intellectual powers themselves, by natural and animating exercises, and to regulate their proper bearing and end, by the still higher powers of the mind, viz., the Moral. *The union of the playground and the gallery enables the trainer to accomplish this.*

It is stated by some that the Scriptures hold out a prize. True; but it is a prize which all may attain without excluding any. No prize is held out to intellect *alone*, or the outward doings alone, but to the right use of all the powers bestowed on us by God, and all are required to be dedicated to his glory; not one power, but every power. All may receive "the crown of glory," according to what he hath, and not according to what he hath not. The Training System acknowledges and endeavours to act upon this principle. Each child is rewarded by the acknowledged approbation of the master, which is to him a prize.

Simultaneous Answers, Emulation, Places, and Prizes, on the principle here laid down, and for which we contend, are according to nature, and every day proves that they are sound, practical, and efficient. A boy, by the sympathy of numbers, may be moulded

into obedience, and stimulated to exertion, without taking places, prizes, or being flogged.

PUNISHMENTS—THE USE OF THE ROD.

In Scripture parents are commanded to use the rod of correction, and "not to spare the child for his much crying." This, of course, is a command to parents, not to schoolmasters. We admit, however, that when a parent delegates his power to a guardian or schoolmaster, he may, if he chooses, in common with other authority, delegate also the divine right to chastise; but the schoolmaster possesses no inherent right in himself to do so. The parent, of course, is not commanded to whip when there is no occasion for it, neither must the master; and it is a question whether the literal rod is always to be used, or the ferula, or cane, or ruler, or kick with the foot, all of which are common in schools. It is evident that the mere sensation of bodily pain is not punishment, unless it is understood to be so; for how much pain will a boy sustain from his companions at play without a murmur, certain punishments being the forfeits of the game; and, therefore, he suppresses his torture with the utmost heroism. The understanding of the punishment must be present, or the mere sensation of bodily pain is no punishment to him. Instead, therefore, of passing into the understanding, through the physical department of the human being, we prefer punishing as well as stimulating by the higher sensibilities of our moral nature.

If a mother can make it an honour and privilege to her child to lift her handkerchief, and a punishment not to be permitted to do so; or if it be possible and practicable that for disobedience, or any other fault, a child's exclusion from table for half an hour, is felt to be a punishment so severe, as almost to tear his heart-strings asunder; then it is clear, that by the same process, and by the additional power of the sympathy of numbers in school which the mother cannot have, the master of a training school may punish a child most severely, without corporal infliction. To order a boy out from the gallery, after being properly *warned once or twice*, is found to be really more severe than half a dozen "palmies." A cuff is a summary mode of settling a dispute, but by no means an efficient mode of preventing a recurrence.

Corporal punishments in school tend to harden or break the spirit. We ought never to associate the idea of punishment with what we should love. A child ought to love school, and his teacher, and his exercises. To punish a child by causing him to commit a large task to memory, or write a long exercise, or read six chapters of the Bible, is the most certain mode of generating a dislike for all these. Our object is to stimulate from a fear of offending, rather than from a fear of the rod. Nothing can be more unjust than to punish a boy for a deficiency in the power of calculation, or the memory of words, while he may possess in a high degree reason and imagination—thus stimulating the lower at the expense of the higher powers of the mind.

Some of our old teachers, and impatient young men, who have been accustomed to use the literal rod, *to save time or the trouble of investigating a fault*, are apt to imagine that there are difficulties in refraining from the use of it, which do not exist. Patience in this department of moral training is indeed "a virtue," and lies at the root of all proper training. From long experience we know, that in exact proportion as a schoolmaster trains does the use of the literal rod appear to be unnecessary. We can show, by actual experiment, that schools of 100 or 150 boys and girls have been taught and trained together for years, without having had recourse to the use of the literal rod; we consider ourselves entitled, therefore, to argue for its discontinuance in the public school. It may be difficult to remove the literal rod altogether from the teaching school, but it is unnecessary in one for training. We know of many schools conducted upon the Training System in which the rod has never been used at all. The rod is an excellent excuse for the trouble of training; it frequently silences the culprit, but seldom convinces him of his fault. The sympathy of numbers, prudently used, will do in a school what, without such a sympathy, the parent cannot do at home; and, therefore, parents are wisely permitted, nay, enjoined, to use the rod—whether literally or otherwise is left to the judgment to determine. A parent whose affections to his offspring are strong, and who is frequently blind to their faults, may be safely trusted with the rod. We would not always have the same confidence in a stranger. It is well,

therefore, that there is a mode by which schools can be conducted without it. We know of nothing that so certainly compels a master to train as the feeling that he must not strike. In fact, if he does his duty, and uses the means within his reach, the use of the rod is quite unnecessary. The sympathy of numbers is powerful in every department of life—amongst the old as well as the young. This principle, in the school gallery, whatever the size of the class may be, is the great instrument in convicting the guilty and inflicting punishment.

How, then, it may be asked, do you act in the way of punishment? for punishments, you admit, are necessary. One plan, and the most common, is to threaten the child, calmly yet firmly, that he will be taken out from the gallery and made to stand out by himself on the floor. This is felt so severely, that very quickly the culprit ceases his misconduct; but should the offence be repeated, and he be actually ordered out from his seat, it is rare, when the whole process is properly conducted by the trainer, that the child is not in tears before he reaches the floor; and then is the time, *tenderly yet firmly*, to exercise the whole class, as well as the offending party, on what is the offence and the cause of punishment. And after remaining to compose himself a very short time —according to circumstances—the child is permitted to return to his seat, the offence of one thus affording an opportunity of training the whole.

CHAP. XIV.

BIBLE TRAINING LESSONS.

BIBLE training is the natural yet peculiar mode of bringing out the truths of Scripture agreeably to the Scripture mode, and not as these truths are usually taught or brought out by teachers. For example, —Psal. xlii. 1, it is written, "As the hart panteth after the water brooks, so panteth my soul after thee, O God." Two ways are generally adopted in elucidating this passage, both of which are unnatural, viz., its history of David's persecution by Saul; or explaining from the very first, what it is to long after God and wait upon God, without any natural illustration whatever, as is so uniformly done in Scripture, and as is so plainly set forth in the passage read; but, on the contrary, expressed in abstract terms. Such a mode to young, or ignorant, or careless persons, is most dark and uninteresting. They do not understand the analogy of the condition of the hart, for it has not been pictured out, and therefore they are left entirely unimpressed.

The Bible training system, on the contrary, *commences* with a plain and simple analysis of the natural history of the hart—its panting—what is panting—

why it pants—nature of the climate—dust—heat—being hunted, it may be, on the dry mountains of Judea—whether it must have plunged into or drank of the water brooks formerly, before it could pant after them, &c., &c. Thus, when "*As* the hart panteth after the water brooks," has been fully pictured out, the children, intellectually at least, will perceive the analogy, "*So* panteth my soul after thee, O God." They are prepared also for the practical lesson to themselves. Interest and attention have been awakened by that which never fails to please, viz., a natural picture. *This mode forms a fundamental part of the system*, and is as applicable to the Sabbath school as to the week-day training school; the only exception being, but which is fundamental in the complete training of the child, that in the week-day school the lessons are reduced to practice, under the eye and superintendence of the trainer.*

The only sure basis of a moral and religious education is the revealed will of God, as contained in the Scriptures of the Old and New Testaments. The daily morning lesson is, on this account, uniformly read from the Book itself.† The system, at the same time, has made ample provision for those who cannot read,

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* See small publication, "Bible Training for Sabbath Schools," 8th edition.

† For when the idea has been once fixed in the minds of children, that the Bible, *as a whole*, is the revelation of God's will to man, any lesson read from it comes with much more authority than from a book of extracts, or the pages of an ordinary spelling book.

by the trainer reading it for, and analyzing the substance of the quotations conjointly with the children. When the child can read, he does so with the master; and when he cannot the book is read for him, and is repeated sentence by sentence by him. The child also contributes whatever knowledge he may already possess, during the natural process of picturing out the subject, and in drawing the lessons which may be deduced from it.

The usual period of school education is too short to admit of even the outlines of Scripture being acquired by the children in the course of reading the Bible *straight* through, as it is called. Of how much importance, therefore, is it, that in addition to what parents can communicate at home, or clergymen from the pulpit, the clear and *bold outlines* of Scripture should be simply analysed and familiarly illustrated in the first instance, so that, in after life, they may be enabled to make considerable advancement, and thus fill up these outlines by reading, observation, and reflection. If this simple and natural mode of gallery training lessons be pursued, the children will receive as much religious instruction *during school hours*, before they are able to read, as after they acquire the art of reading. Independently, therefore, of the proved efficiency of this principle, when practically and perseveringly carried out, the period of instruction is, in this way, greatly extended. Let us suppose a child to commence his school education at the age of six, and to receive no Bible lesson whatever till he attains the age of eight, when we shall suppose

him able to read the Scriptures fluently for himself. If he leave the English school at ten—which is too frequently the case—his religious instruction is thus confined to a couple of years. On the principle of *Bible Training*, however, he would receive religious instruction from the day of his entering school, continued in a regular and progressive course, till the time comes for his commencing his labours in the factory and workshop. If, in addition to the privileges he will thus have enjoyed, we suppose him to have been sent to the Initiatory Department at the age of two or three, he will have had the very first foundations of Bible knowledge firmly laid, and his mind prepared for the further development of that course of Bible training which, we have said, progresses, both in extent and in minuteness, up to the time of his leaving school.

We are aware that no book can exhibit the power and beauty of Bible training; for, in addition, it requires the sympathy of master and scholars, the eye, the action, and the tones of the voice. Indeed, to know the system properly, we must be able to practise it. We therefore feel the absolute weakness of representations on paper of that which no words can adequately express.

The truths of Scripture are stated in language suited to the condition and capacity of all ranks; to the young and the old, the peasant and the philosopher, the governor and the governed; and whilst "milk" is found in the narratives, "strong meat" is richly imbedded in the emblems and imagery.

The most illiterate may find all that he needs to satisfy him, and the most learned may find ample exercise for all his powers, in the contemplation of that sublimest knowledge which it reveals—knowledge of the character of God, and the condition and prospects of man.

All nature and art seem brought into requisition in the communication of God's will to man, *from* which, and *through* which, its lessons are drawn and conveyed; and while in the history, and poetry, and natural emblems, and reasoning of Scripture, the intellect may be cultivated, there is in the lessons drawn from these, that which teaches how we may serve God here, and enjoy him through eternity.

What ancient or modern poem can equal in sublimity some passages in the books of Job, and the Psalms, and the prophet Isaiah, or the statement in Genesis, "God said, Let there be light, and there was light."

What ordinary historian could or would have condensed such a scene as the transfiguration of Christ within the compass of seven short sentences?

The lover of natural history may bring into exercise his knowledge of animal and vegetable life, as in the emblem, "As the eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings," &c., or the "Flower of the field," "Fig tree putteth forth her figs first" (not leaves); with the innumerable allusions to animal and vegetable life, all of which, though intended not to teach science, but to convey

moral lessons, presuppose a knowledge of the laws and facts to which they refer; hence the necessity and importance of teaching natural science as an ordinary and daily school exercise.

The geologist may discover proofs of extreme old age in this terrestrial globe, but he will find nothing inconsistent with the account of the creation, contained in the first chapter of Genesis. That chapter was not written to teach geology. A thorough analysis, or a training lesson, will discover to every candid mind, that that narrative contains nothing which can prove whether the creation of the materials of the earth took place 6000 or 60,000 years ago. Every figure of Scripture is true to nature, the most apposite that could be used, and only requires to be unfolded to the mind's eye, to show its appropriateness, beauty, and consistency.

"As" and "so" are of frequent occurrence in the Sacred Volume. Spiritual things can alone be communicated through earthly things. *As* the natural thing, *so* the spiritual or practical lesson. For example, *as* the leopard cannot change his spots, *so* they that are accustomed to do evil cannot learn to do well. *As* the day-star to the ancient mariner, *so* Christ. *As* silver is refined, *so*, &c. *As* the shield to the warrior, *so*, &c. *As* the sow that is washed, *so* man in his natural state. "*As* iron sharpeneth iron, *so* doth the face of one man his friend." When the *as* of the natural emblem is clearly pictured out, the *so*, or practical lesson, will be apparent to the minds of the pupils. They must be able to give its

application, and this is the test of the trainers having properly conducted the lesson.

The trainer, whether in Scripture, or science, or morals, will find his truest and most natural model in our Saviour's practical exhibitions of doctrine and conduct while on earth. "Is it lawful to give tribute to Cæsar?" said the Pharisees; "Show me a penny," said our Saviour. "Who is my neighbour?" said the same party; our Saviour pictured it out by the story of "the good Samaritan." "They watched him, whether he would cure on the Sabbath day;" our Saviour looked upon them and asked, "Is it lawful to do good on the Sabbath day, or to do evil; to save life, or to kill?" but they held their peace. He did not *tell* the Pharisees whether it was or was not lawful to do good on the Sabbath day; he appealed to their consciences; *he trained them;* they felt the rebuke; "they held their peace." Our Saviour's illustrations were uniformly within the range of the experience of his auditory: "The sower went forth to sow," &c. "Even as a hen gathereth her brood under her wings." "In the evening it will be fair weather, because," &c. He only employed illustrations which were suited to the experience and occupations of those he addressed. Had Christ lived at the present time, in illustrating spiritual truth and practical duties, he no doubt would have adduced illustrations from many points of modern science—Astronomy, Mechanics, Optics, and Geology. The velocity of the locomotive would not have escaped his notice any more than the "weaver's shuttle."

Scripture generally, indeed, but our Saviour's example in particular, is the best standard of training, as suited to the nature and character of man: and how could it be otherwise? for "He knew what was in man."

All analogies and associations in drawing out the natural picture of a Bible lesson, whether narrative or doctrinal, ought to be such as, while they illustrate the subject, do not, at the same time, cause the mind to wander from the point in hand. This may be familiarly illustrated. In travelling along a road, I wander not, although my *right eye* takes in, as it were, the hills, and fields, and villas, on the right side of the road, provided all the while I keep my *left eye* on the road; and having glanced shortly in that direction, neither do I wander, though I look to the scenes on the left, observing the same precaution as before, viz., that the road *itself* be kept in view. I wander, however, when I take both eyes off from the road—viewing, it may be, the distant horizon or lofty mountains—while all the time I move along the road, unmindful and unobservant of what is immediately at hand and ought to be the object of my primary observation.

We ought to enjoy whatever is visible in the course of our journey. Some wander so far from their subject, that the original topic is lost sight of; others adhere so rigidly and dryly to it, as to deprive themselves of the natural associations and analogies which tend to give it greater vividness and interest, and to rivet it on the memory. On this point, no rule can

be laid down, save this plain one, the practical application of which must be left to every trainer's discretion and experience—that all digressions be such as to lead back the scholars easily and speedily, and with *increased* interest and intelligence, to the original topic.

We would now briefly notice a few of the common errors into which teachers are apt to fall in the communication of what they esteem religious instruction, as also an objection which, particularly in England, may perhaps be made to Bible Training.

I. *Bible Reading* alone *does not secure*, as we have already seen, the understanding of what is read; more particularly if read by the teacher to the scholars.

II. *Bible Questioning* is important, but partakes more of *examination* than *training*.

III. *Bible Explanation* leaves it uncertain whether the child *has* or *has not received* the information intended.

IV. *Bible Instruction* is too generally confined to the historical parts of Scripture, and the questions put are generally regarding the facts of the narrative, very seldom in reference to the lesson or lessons which may be deduced.

Again, it must be manifest to every unprejudiced mind, that our reverence and love for any book cannot be promoted or increased, by its having been made the platform for the drudgery and toil of learning to read and spell. This is a serious and wide-spread evil as respects the Bible, and we must raise our voice

against what we esteem so highly injurious—so leveling in its tendency, to the minds of our youthful population. Bible training, on the contrary, is something more than mere reading or spelling, or explanation, or question and answer. We do not place the Bible in the hands of children as a school-book till they can read it with tolerable accuracy; and long before it is so placed, they have acquired a relish, if not for its lessons, at least for the narratives, and emblems, and imagery through which these lessons are conveyed.

Bible Training includes the great outlines of the narratives, precepts, promises, threatenings, parables, and emblems of Scripture. Every word, and every emblem or metaphor, is *pictured out* and familiarly illustrated, and this secures a thorough understanding of the subject.* It is only a small portion of the entire Scriptures that can be read during the longest course of a school education, yet the varied points pictured out, day by day, exhibited in the List of Bible Lessons, see chap. xxiii., must so illuminate every page of Scripture, that the person, through life, may profit more certainly under his own private reading and the public services of the sanctuary.

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* A knowledge of the climate and productions of Palestine, and the manners and customs of the Jews, is absolutely necessary to the Bible trainer, otherwise he is apt to founder at every step. He may be greatly assisted by perusing several publications by the Religious Tract Society of London—such as, Scripture emblems; Manners, Rites, and Customs of the Jews, &c. Also, African Light, by the Rev. J. Campbell; Illustrations of Scripture, &c., &c.

Some of our English friends may object to laymen analyzing or picturing out, or even explaining Scripture in school. We would, however, entreat them to examine any child, or even many grown persons who can read well, but whose mind is uncultivated (for cultivation is the result only of an exercise of the faculty of understanding), as to the amount of information he has drawn from the Bible, by its being simply read by him or to him. We have made the experiment a thousand times, and found it to be almost nothing. A point or narrative may have been apprehended, but no lesson has been deduced. The whole picture is not present to the mind; the child, therefore, *does not see that on which the lesson rests.* For every practical purpose, then, the mere reading of the Scriptures is in a measure lost, and the person may continue reading on without the understanding or affections being at all impressed by the words he reads. And what, after all, is the use of Bible reading, or Scriptural knowledge, unless we are in circumstances to derive practical good from the lessons it is intended to convey? If this objection to laymen be still urged by our brethren in the English Church, we would venture to suggest that an order of deacons might be set apart by the bishops for the instruction and training of youth in the Church Schools, who would then be placed under authoritative superintendence and control.

To all who admit the propriety of common explanation, we would say, that *if Scripture is to be explained at all, it should be conducted in the fullest*

and best manner possible; not to admit this, is assuredly to be inconsistent. The command is not merely, read the Scriptures, but "search—search as for hidden treasures." "Everything worthy of being done at all ought to be well done;" and truth loses nothing by simplification through the fullest analysis. In prosecuting Bible Training, we do so as a natural and efficient process, and the most powerful we have yet seen or practised; not indeed in the tame and imperfect mode we are able to represent on paper,* but as it may be exhibited in actual practice. Let the meaning of words, and the bearing of the subject in all its points, relations, and associations, be *familiarly* illustrated or *pictured out* to the mind's eye of the child, and he ought and will be found to be able to draw out the lesson equally with the master or trainer.

It is foreign to our system for the school trainer to assume the character of a preacher, whatever parents may do at home. All that is expected or required of him is, so to conduct the lesson as that the *natural picture* be fully drawn; in other words, rendered visible to the mind's eye of the youngest and most ignorant child present; and then, as we have already stated, the children will be prepared to give the moral lesson.

The master in Bible Training, no doubt, may lead the children into error, but he only can do this when he blindfoldly leads the minds of his pupils—when he does not naturally and clearly *picture out* the *whole*

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* See Practical Illustrations.

outlines first, and then the minuter points of the subject that has been read as the text or foundation of the morning lesson.

A physical trainer can no more lead his pupils from the safe path into a furnace or ditch, for example, with their bodily eyes open, than the Bible trainer can lead his pupils into erroneous intellectual or moral conclusions, provided he clearly pictures out to their mental eye the plain and natural truths embodied in the narratives, promises, threatenings, precepts, imagery, emblems, &c., of the Divine Record. Intellectually, on the one hand, as well as physically on the other, *they must know what they see*, and they never can know until they see—bodily or mentally.

To read without picturing out the meaning, is as absurd as to teach a Welchman, a Highlander, or an Irishman, to read the English Bible, before he understands a word of the language—examples of which have come under our notice.

Out of one thousand students, male and female, who have passed through our hands in the Normal Training Seminary, we never met with one, who, on entering the institution, *first* pictured out, and then drew the lesson. Some, no doubt, more naturally than others, attempted it. The general practice, however, has been (the unnatural one), to draw or rather give the lesson at the very commencement, without any attempt to draw the natural picture, or lay the premises on which the lesson rests. Others do so to a very limited extent, always, however, teaching or telling, rather than training, and compelling the chil-

dren to take upon trust, that, of which, with the proper *mental* picture before them, they might be (and actually are found to be) able to judge for themselves.

Many cures are proposed for the woes of Ireland. One thing we may safely affirm, that *Bible training coupled with moral training can alone fully accomplish the work.* From the experience we have had of Irishmen who have passed through our institution, as students, and also Irish parents in Glasgow, we know enough of the Irish character, to prove to us that it could not resist being highly interested with Scripture emblems and imagery, properly pictured out.

It is not too much to say, that our Irish students have been most useful and successful, wherever they have been placed. Give us one hundred well-trained students, and set them down in any county of their native isle; and without the slightest attempt to proselytize, or intermeddle with the external rites of the Roman catholic Church—permit them to conduct or picture out one short Bible training lesson each morning; and after the lapse of a few years of such an elementary course, we might safely leave the youth of that interesting country to form their own judgment of what is truth, from the Scriptures themselves. Intelligence, independence, order, and obedience to the laws, would unquestionably follow such a course of training.

Could we persuade parents, then, of the inestimable
n which such a course of training would prove to

their offspring—bearing in mind, as they ought to do, that a period of life is fixed by act of Parliament, under which labour, as well in factories as in mines, is prohibited—what a moral revolution would be produced among the masses, reaching in its effects to generations yet unborn. If our country is ever to be morally raised, it must be by directing strong and united efforts to the training of the young. We would here, therefore, call the attention of legislators, clergymen, and teachers, to the important fact, which all the statistics of crime—all the experience of the most devoted philanthropists prove—viz., that in proportion as you morally and religiously train the youth of a country, you are laying still firmer the basis of national prosperity, and bringing into operation an engine for effecting the greatest good, exercising as they do, a reflex influence on their parents and relations at home. We trust the day is not far distant when the Legislature of our country will interfere, and stem the tide of infidelity, vice, and crime, by the endowment of institutions throughout the land, to be conducted on such principles as we have endeavoured to explain in this section on BIBLE TRAINING.

CHAP. XV.

SECULAR TRAINING LESSONS—ELEMENTS OF SCIENCE —ARTS—MANUFACTURES.

BIBLE training lessons, we have seen, are made the basis of moral culture. Secular training lessons to a certain extent elucidate Scripture emblems, on which most important moral lessons rest; at the same time their direct object is to fit the future man better for the duties of social life in the particular sphere in which God may be pleased to place him. To girls as well as to boys they are found to be not only practically useful but highly elevating in an intellectual point of view.

We would recommend that at least one training lesson be given in the gallery each day, upon some point of science, applicable to the purposes of real life; for whilst this is particularly valuable to persons in the humbler walks of society, in fitting them for manual and other labour, it is also valuable as the foundation of a more thorough knowledge of science, to those whose circumstances may enable them to prosecute their researches still farther. To the former, these school exercises may be all the theoretical knowledge they can acquire in life. To the latter, a thoroughly analyzed or *pictured out* training lesson,

day by day, will be found an elementary exercise greatly superior to the ordinary mode of mere reading lessons, even when accompanied by explanation.

As we have already stated under a former head, when objects are within our reach we make use of them in conducting the lessons as a sort of text, or starting point; but whether within reach or not, our principle is to picture out the whole lesson, and every point of the *subject matter* of which it is composed. Facts are stated by the master—the lesson being then drawn from, and given at the time by the children themselves. Their ability to do so, as we have already said, under the head of Bible Training, is the test whether the subject has been properly pictured out or not—for if so, they must understand what they mentally see—keeping in view that we do not know a thing until we *see it* with our bodily or mental eye. For example, if separate lessons have been previously given upon the properties of heat, and water, and steam, and air, and the condensing influence of cold, and the screw, and the pulley, and the inclined plane, and the lever, and the centrifugal force, and if all these and other forces be pictured out, as combined in one machine, the children will readily form a steam-engine in their minds, and tell the trainer the combined effect upon a shaft which may move spinning machinery, raise water, or propel a steam-vessel, or railway train.

This is a fundamental part of the training system, and a knowledge of secular subjects, particularly what is termed natural science, as we have already said,

also enables the Bible trainer more easily to elucidate the lessons of Scripture.

The introduction of daily secular gallery lessons, on the simultaneous principle, which is new in popular education, is, next to Bible training, the most direct mode of exercising the mind of the pupils. These scientific and secular lessons give a decided tone of intelligent observation and reflection in the ordinary intercourse of everyday life. Such is the uniform experience of every one of our students who have been permitted to conduct secular gallery lessons in their own schools.

Visitors sometimes say, What have the children of the poor to do with science? let them learn to read their Bibles, and repeat their Catechism. Science, however, is valuable alike to the mechanic and the man of business, in promoting the arts of life, so indispensable to the wealth and comfort of all ranks of society. If the bold and clear outlines of science be given to all ranks, each may maintain his proper place in the scale of its ascension. The poor man, if he chooses, may advance beyond the limited period of his elementary school education, and the man of leisure and scientific research may rise as high as he pleases; while the genius, of whatever grade, acquires enough to enable him to prosecute his studies, and take his just place in society. But we rise a little higher in our gallery training lessons, and use scientific terms, expressive of scientific principles, such as are used by lecturers on natural philosophy. In consequence of which, it is still urged by some, WHY TEACH

SCIENCE to children in an elementary school? What can they understand of latent heat, the radii of a circle, centrifugal and centripetal forces, gravitation, electric fluids, and innumerable other more complex terms? Now, we have to say, that all such terms can be simplified, and when reduced to simple terms, they can be understood by children of a few years old. Having these outlines clearly analyzed *by familiar illustrations*, they can be made to understand the most complex terms, expressive of the most complex movements and conditions. For example, the motion of a child round the circular swinging-pole in the play-ground, may illustrate, in some measure, how the moon keeps in its orbit round the earth, and the latter, or any other planet, round the sun; in other words, what is meant by the centrifugal and centripetal forces. The proper course of education in science has too generally been reversed: and the reason why so many adults stop short in their progress, and cannot educate themselves (for education ought only to close with life), is, that they have committed to memory technical terms, which, *not having been pictured out* and illustrated, are not understood; and also that the minute points of science have been given before the great outlines were drawn.

The philosophic terms which a public lecturer finds it necessary to use, are not understood by the youth; they have not been explained, far less pictured out to his mind's eye. He does not therefore *see* the bearing of each point of the premises laid down, or the conclusions to which the lecturer arrives, and at the close

he is found oftentimes to have acquired no distinct impression of the actual lesson, which otherwise might have been received. He may applaud the lecturer as being a *clever man*. "It was an excellent lecture." "What beautiful experiments he performed." "How remarkably bright he made the gas to burn, and what an explosion it produced." But the lecture itself he has not comprehended. This is the everyday experience of the young and the old in attending public lectures on science. It would have been otherwise after a course of early school training.

The lessons during the first stage, or the outlines, at whatever age the child commences his course, ought to be exceedingly simple, and should comprehend a number of the more obvious things in nature and in art, which every child ought to know in their great outlines, before he is perplexed with minute points, or the use of technical terms; a knowledge of which he gradually acquires as he advances from stage to stage.

As a child, I wish to know what wheaten bread and oaten bread are; the distinction in quality, and how they are made; how butter and cheese are made; what salt is; how wine is made, and of what composed; what brown and loaf sugars are; the nature of tea and coffee, with the places where they are grown, and how they are brought to the condition in which they are found when used at home at the fireside; the distinction between woollen, cotton, and silk, both how they are produced, and why more or less warm.

The child ought to be made acquainted with articles of furniture. These are continually presented to his notice, and they afford the means of exercising his powers of observation, and training him to think. Their nature and relative qualities ought to be made familiar to him.

The natural history of the more common animals, domestic and foreign, is also an object of interest and a means of enlargement to the young mind, particularly when united with a short history, not merely of the habits of the animals themselves, but of the countries and inhabitants in and among which Providence has placed them, and the peculiar adaptation of each to its own particular circumstances. As a child, I wish to know why the swallow is not seen during winter; why the hen has open, and the duck webbed feet; with other more minute points of the formation of animals; why the butterfly is seen in summer only; from what origin it has sprung. What are all these, the child naturally inquires, and whence do some of the latter derive their pearly whiteness? Of what use rats and mice are, saving that they are so troublesome in our dwellings, and why and when they may be killed, without our being chargeable with cruelty; how the foot of the rein-deer is suited to the frozen regions of Lapland, and that of the camel to the sandy deserts of Arabia. From one and all of these training lessons, the children may learn something of the power and wisdom, and goodness of God, to all his creatures; and such lessons ought uniformly to be drawn.

The child sees himself surrounded on every side by men of trade and handicraft, and he wishes and ought to know not merely the qualities of things, and the materials in use, but how they are moulded, or joined, or mixed, or decomposed, so as to render them serviceable. He sees the smith form a nail or a horse-shoe; why does he heat the iron in a furnace before laying it on the anvil, and striking it with the hammer? The uses of the pulley, the screw, and the lever, ought to be pictured out to him by analogy and illustration. The child sees paper; why not woven as a piece of cloth, and why more or less impervious to moisture?

The child breathes air, drinks water, sees steam, hail, and snow. What are all these? the child naturally inquires; and why is the last *white*, and, when melted, turns into water? The sun to him appears always round, not so the moon—why so? The principal parts of his own body, and those of other animals, with their relative functions, ought to be known; the qualities and names of the more common minerals, and the great outlines of botany, &c.

Much of the bewilderment felt by men of all degrees of acquirements rests in the fact that scientific terms have not been analyzed or pictured out by *familiar illustrations* as a first step in their early education. Complex subjects, and complex terms, which ought to have been the last, have generally been made the first stage; consequently blindfoldedness, to a considerable extent, must continue ere these t and natural steps have been traced. This is an

ordeal to which every student who enters the seminary is more or less subjected before he can communicate what he knows to the children.

In the industrial department, there are many important points which the girls ought peculiarly to be made acquainted with, and which may be carried into domestic and social life; such as, the scientific reasons why a room is better aired by opening the top of a window rather than the bottom—how to sweep a floor without "watering," and without raising the dust—the effect of making tea with water just brought to the boiling point, and water which has boiled for some time—how to make or mend a fire, so as to save fuel, and whether the top or bottom of the fire ought to be stirred in rendering it what is termed either a good or a lasting fire—the science of combustion, and whether smoke ought to exist at all, or to what extent, and how it may be cured or prevented—the scientific and practical effect of toasting bread, and laying one slice above another—and the effects, practically and scientifically, of fire on woollen, cotton, linen, and silken cloths. These, and a number of other practical matters, may be rendered highly useful to the children of this class, in after life.

The child is exercised daily on some point in each of these departments. Whatever is done, ought to be well done. Analyze one point clearly, rather than a dozen points imperfectly. Variety does not dissipate the mind, or render knowledge superficial. It is only so when the surface is presented without a *picturing out* and a proper analysis. The child is

fatigued and disgusted when kept too long on any one subject, whereas each power of the mind is strengthened by moderate and frequent exercise. The natural process on entering a garden, for example, is first to look at every thing within its four corners; but the plan generally adopted by the lecturer is, to spend as it were a week at the door-step, analyzing the first plant met with. Let the mind see the whole outlines of each department it enters upon in the first instance, and then with interest and intelligence it will patiently investigate.

In the daily Bible training department of our course, the lessons, as we have already stated, are uniformly read from the book itself, and in a great many instances the natural picture can only be drawn by a reference to science, more or less minute. There are only *a very few* good text-books on science and secular subjects, which can be read by the children before, and at the moment the daily secular lesson is given, both because they are generally too lengthy, and because nine-tenths of the points to which our gallery lessons refer are less abstract, and of more practical advantage to the working classes than the subjects to which these treatises refer: the greater proportion of our gallery secular training lessons, therefore, are conducted by the trainer, without a book. The intelligent reader will see not only the propriety, but necessity of this arrangement, from the statement already made under the present head, and by consulting the course of daily lessons contained in a subsequent chapter.

CHAP. XVI.

ELEMENTARY COURSE.

BIBLE training, Gallery secular lessons, and Moral training, to which we have already adverted, and which may be stated as peculiar to the system, are conducted on one and the same principle with children of every age. The only distinction being that in the Initiatory and Junior Schools the broader outlines are first given, whereas in the more advanced and with older scholars these outlines are progressively filled up at each lesson with greater minuteness.

We shall now briefly notice some Elementary branches, which have been adapted more or less to the principle of the Training System.

MODE OF ANALYZING ONE SENTENCE DAILY DURING THE ORDINARY READING LESSONS.

During the progress of an ordinary reading lesson, suppose from a collection in natural history, or any scientific subject, the master may proceed as follows, fixing upon one sentence, having some distinct point of information :—

1. Read it on the principles already stated, page 128.

2. Picture out the general meaning of what is read.

3. Spell the whole sentence progressively, each child by turns, or simultaneously.

4. Parse it.

5. Fix upon one or more etymological roots, from which diverge; see page 218.

6. Then you may require sentences to be formed and expressed, as under the head Mental Composition.

Whatever number of sentences each child or all the children may have read for the sake of practising the sounds and also analyzed, so as to interest and instruct them in what they do read, a single sentence or paragraph on this principle will daily afford them an exercise at once in reading, understanding, spelling, grammar, etymology, and mental composition.

WRITING.—In teaching to write, there is nothing peculiar in the method followed in the Model Schools of the Seminary, if we except the attention paid to the physical movements to and from seats, putting away pens, &c., which cultivate a habit of order and obedience. The pen is held easily in the hand, as a painter does his pencil or brush; *knuckles pointing to the ceiling;* the tips of the little and *ring* fingers resting easily on the paper; right elbow angled outward (not *in*, as of old, or the tongue out, following the motion of the pen); left arm nearly close to the side as a rest for the chest, and shoulders back, keeping the spine pretty nearly erect.

MENTAL ARITHMETIC is an interesting and improving exercise to the young, and presents many advan-

tages to persons engaged in business, which the highest power of calculation by pen fails of accomplishing. Some persons possessing the power of mental calculation, seldom use a pen except in very complex questions. Mental Arithmetic ought to precede that by pen, *accompany it at every stage*, and even succeed it. It holds the same place to arithmetic on the slate that mental composition does to that on paper.

Mental arithmetic may be commenced in the Initiatory department, and is an excellent preparative for the simple rules by pen, which were wont to be the dullest and most unintellectual of all exercises, if we except the *A B C*, or the committing to memory of the rules of English grammar.

These exercises may be conducted with the whole scholars in the gallery, or half the number, or in divisions. There are a variety of publications with examples of mental arithmetic. In the Initiatory and even the junior departments it is preferable—instead of simply asking, How many are one and one and two? how many are two and one and three? &c. &c. —that objects be mentioned. *e. g.*, one duck and two sparrows—how many? Two horses and one hen—how many feet? &c. Two horses, one cow, and one hen—how many? Five chairs and fourteen spoons —how many articles? &c. &c., proceeding onwards slowly step by step. The mention of the objects, in addition to the simple numbers, adds interest and exercise to the young mind. Each question must be repeated *slowly and distinctly, giving the pupils time*

to think. The most interesting mode of conducting mental arithmetic is the addition, in the first instance, of articles with which the children are familiar, the subtraction of some, and the multiplication and division of others, in regard of which both trainer and pupils acquire by practice, a facility of proposing and answering questions.

ARITHMETIC ON SLATES.—This is found more efficient when a dozen or twenty children are exercised by the master at one stage, the account being given by dictation, or from the black board. This excites emulation, and, as is well known, some naturally possess the faculty of calculation in a much higher degree than others. Those who are generally most correct in finding the answers may be removed to a higher class, and their place supplied by the equally deserving of the class under them. This can be accomplished without taking places, and while it retards none, it secures that all progressively advance in this department of education, up to the amount of their capability. The moral trainer will, of course, take pains to encourage the timid in this, as in every department, and discourage the physical boisterousness of the forward. This may be done by putting individual questions to the one, and occasionally passing by the others. The practice of showing off before visitors *only* three or four of the *duxes*, is subversive of moral training. It may gain applause to the master, but it depresses many who are truly meritorious, and generates in the few, feelings of pride and vanity. In a large school on this plan, there might

be four classes for the simple, four for the compound rules, and two for the rules next in order. Admitting that there is one master and one assistant-trainer to a school, of about 120 children, monitors might be employed at this branch with less injury to themselves and the scholars, than at most other branches; and unless these monitors are greatly advanced in age and acquirements, above those of their classes, so as to present the character of assistants, they ought to be frequently changed, for the sake of the monitors themselves. One of the masters ought always to take one or other of the classes either in the simple, compound, or advanced rules, and the head master would do well to superintend the whole, and either he, or the second master, as may be more convenient, ought to collect all the classes in the first division, into the gallery at one time, and drill them well in one or other of the simple rules; at another time, those in the compound rules; and, again, those in the more advanced rules—proportion, practice, &c. These frequent revisals are of great importance. Fractions, &c., may be conducted on the same principle. In fact it is the want of being thoroughly grounded in the common rules that accounts for so few persons being good arithmeticians, and so it is in every other branch of education.

Whenever the principle of the *sympathy of numbers*, which the gallery affords, can be introduced into any branch, there the greatest amount of knowledge is infused, how widely soever the natural powers of the children may differ. The vigorous need not be

retarded, and the weak and timid are encouraged to persevere.

These principles are pursued in the Junior and Senior departments of the Normal Seminary, but as many of the scholars had been previously at other schools, and had been accustomed to the old mode, of each working out his own account at a desk, and then showing it to the master; and as many who were practising proportion, or the compound rules, could not work an account quickly, or correctly, in the simple rules, rather than turn *the whole* back at once to simple addition, a middle course was taken, of alternating the classification, as previously stated, and permitting them, every second day, to work out accounts alone, as they were accustomed to do, from a book and on desks. This ought to be a temporary, not a permanent arrangement.

English Grammar.—Practical grammar is a daily exercise at the ordinary reading lessons, from the time the pupil can read a sentence—*i. e.*, as far as the simple parts of speech are concerned.

Grammar by rule is adopted in the more advanced classes; and is illuminated and rendered interesting to the young mind, when practical grammar is introduced, both as a precedent and an accompaniment to the more systematic course by book, also when the parts of speech *are pictured out by familiar illustrations*, so as to enable the pupils in the first instance to form a rule for themselves.

Six or seven years of age is too early a period to teach grammar by rule; it is burdening the memory

with a load of words, which tend to destroy the mind's elasticity. Practical grammar may be introduced even into the Initiatory department under six with real benefit, and in the Junior division, also, it is taught in its first stages without books. It is preferable that the illustrations used be all taken from, or be in regard of, *objects within sight at the moment, or with which they are exceedingly familiar.* When the lesson is given orally, and not from book, in forming a sentence the master may say, The height of the ceiling of this school is *as high as* fifteen feet. Is this sentence correct? If not, how ought it to be expressed? Or, I *am going for to* tell you what I paid for these chairs. Then parse such sentences after being corrected. The whole process of communication between master and scholars being conducted *in this, as in every other elementary branch, Elliptically and Interrogatively, Simultaneously and Individually.*

Interest is excited when the subjects spoken of are familiarly illustrated, more so than when classic lore, and poetic fancy alone, furnish the sentences, the construction of which they are called upon to analyze. These, however, will be arrived at and mastered in due time.

The old method of teaching English grammar, although still too generally practised in schools, is rapidly giving place to a more rational and intellectual exercise. It is even now, however, too generally an exercise of the verbal memory.

To reduce grammar to the principles of our system,

every word or technical term, before being used by the pupils, must be understood by being familiarly illustrated. The terms Noun, Adjective, Verb, Pronoun relative and demonstrative, Singular, Plural, Nominative, Possessive, Objective, &c., must be all *clearly pictured out before* the lesson, or *during* the time of their being used. A mere verbal explanation does not convey to the mind of the child the real meaning, so as to enable him to use such terms intelligibly; and not being clearly understood, this branch of education is uninteresting. But let each term to be used, be *familiarly illustrated by objects within the range of the child's experience*, and in language, of course, equally simple and intelligible, and then a grammar lesson will, and is found to be, really a pleasure, and the pupils are very quickly able, for themselves, to give the rule for the arrangement of every word of a sentence, and for its every possible transformation.

Etymology is now considered a separate branch from grammar, and is valuable in itself even to children, who are unacquainted with the construction of Latin and other languages, from which their own springs; and this is the condition of the generality of children in popular schools. It is well, however, to give it only its own place, in the great cause of educating and training *the child*. The answers given by children in this branch are so *uppish* and attractive, that there is a strong temptation to give it an undue place, as is sometimes the case in music, and mental calculation. One and all of these are nevertheless

highly important, in their tendency, as mental exercises.

We may give a single example of the plan pursued:—

PREFIXES AND POSTFIXES.—The children observe from a book, or are told by the master, that a prefix is a syllable or a word placed before another word, such as *in* before visible, making one word, in-visible; or any other word, such as ac-cord, accord; ar-rest, arrest; and what the meaning of these prefixes are (one of course at a time). They are*... *words placed before another word*, and when expressed or ... *spoken together*, form one entire word having a ... *meaning* ——and so on.

Next, that a postfix is a word or syllable placed after the word, just as the prefix is placed ... *before it.* For example, accord, accord-ance, making accordance; and that these postfixes also have ... *a meaning.* What, then, is the meaning of the term prefix? What a postfix? The meaning of the (Latin or Greek) root? These must all be slowly pictured out and familiarly illustrated.

During these lessons, the children are required to give the various changes of the prefixes—ac, in, sub, &c.—and also the postfixes. Such lessons direct from books, however, ought to be accompanied *by oral exercises* direct from the master, or during the ordinary reading lessons.

From prefixes and postfixes, you proceed to entire

* The children will naturally fill in the words printed in Italics, provided what a prefix is has been clearly pictured out.

words, with their roots. Suppose, Introduce: the answer is accepted as *duce*—to lead, and *intro*—within; and in trans-late, trans-fer, the children are simply told what *late* or *fer* means, without requiring them to conjugate the Latin root, which they have not had an opportunity of learning.

The trainer may meet with a word in the ordinary school reading, transmission for example, or inductive, or conferred, or support. Suppose the last term, Support. The pupils are asked, What do you mean by the word support? To carry under. What does *sup* mean? Under. The trainer may also inquire, What part of speech is under? A preposition. And similar questions may be put to other words from the same root. Another prefix meaning the same as sup? Sub, sup, &c. mean ... *under;* port means ... *carry*, and so on. Should they not know this, of course they must be told. This may be the practical stage before the use of etymological books, and may be *usefully continued*. What does port mean? To carry. One who supports? Supporter. Able to be supported? Supportable. Not able to be supported? Insupportable. One who carries a burden, or keeps a gate? Porter; &c. &c., some of which are verbs, others nouns, &c. An adjective? Important. Picture out to me what you mean by one who supports? A thing not able to be supported; &c. &c. Simultaneous answers, by questions and ellipses mixed, may be stated, we repeat, as the chief peculiarity of our mode; to which may be added, the utmost simplicity in the mode of illustration.

MENTAL COMPOSITION.— Every observing mind must perceive that a person may write correctly and yet speak incorrectly, and vice versa; we therefore attach to mental and written composition separate courses of training. *Mental Composition* is an excellent mode of exercising the understanding, and preparing for *written composition*. It is best and most naturally conducted, when the trainer brings out several varieties from one root, in the ordinary reading lessons, and may be conducted very simply. For example, suppose such words as *endure*, or *export*, or *permission*, to occur in a sentence of a book read. Say the last of these. The master brings out from the children the Latin root, prefix, and postfix; he then asks six or eight boys to repeat a word from the same root, each giving one he chooses or the first that occurs to him. Suppose permit—transmission—emit —dismission—dismiss — committal — commission — missionary. The master causes each of the boys to stand up and repeat his own particular word already expressed; and then, before the whole gallery or particular class, he requires of each to express a sentence embodying the exact word, not dismissed for dismiss, or missionaries for missionary, but the precise term; thus cultivating a habit of thought and caution in giving the term, in the first instance. The children prove whether they know the meaning of the term by forming a sentence embodying the particular word; and should the sentence not be grammatically expressed, it is the duty of the master to train them to a proper arrangement of it. It is easy to perceive

the emulation and interest this exercise must excite, the amount of information it communicates, and the perfect transcript of each peculiarity of mind it must exhibit. The matter-of-fact boy will form his sentence according to the cast of his own mind; the same with the imaginative, and so with the argumentative, &c.

This exercise is so expeditiously conducted, and productive of such emulation, that we would recommend its being frequently adopted during the ordinary reading or grammar lessons.

In the first instance we permit the pupils to take the widest range they please in the selection of their subjects, gradually diminishing the variety, however, as they proceed in arranging their ideas into words, until the habit is so formed, that they are required to confine the formation of their sentences to some one point in science, or mechanics, or Scripture, or any particular art or manufacture. *Mental Composition* is thus found to be at once a cultivation of the habit of expressing thought, and a most interesting and thorough mental exercise.

Written Composition.—Mental composition, we have already satted, is an excellent preparative for written composition. In the model schools there is little time left for this branch. The slate, however, is used occasionally, as a substitute for paper, and with the advanced scholars. The Normal students, of course, have daily exercises in this branch, and write essays on various subjects, which are revised by the rector and masters. That mental composition

and written composition are two distinct branches, is apparent. We have known some students who wrote correctly, and were excellent scholars, who yet spoke ungrammatically; and the young children they addressed although unable to write a word, yet forming very correct sentences.

CHAPTER XVII.

ELEMENTARY COURSE—*continued.*

GEOGRAPHY.—This branch is introduced, more or less minutely, into each department, from the Initiatory onwards. Maps, globes, and books on the subject, are all taken as assistants. The whole, however, is conducted on the principles of the system; first, the broad outlines, and gradually more and more minute, and the whole illustrated by HISTORY. It is conducted as a first step incidentally, in the ordinary course of the reading lessons, in which an allusion may have been made to some place or country, or quarter of the globe. The productions, manufactures, and manners of the inhabitants are noticed; also the birth-place and doings of any great statesman, warrior, or divine. This fixes in the memory the particular spot, which the pupils may be referred to from time to time, and gives an interest to what may be termed *systematic* geography and history.

It is a mere exercise of memory, and no cultivation of mind to a child, to be compelled to commit verbatim a whole page of geography from a book, and then to point out on the map or globe the whole capes, ers, towns, &c., in regular succession. To parents

it may look *a getting on or through*, but it is not *learning* geography. The *outlines* of the whole globe ought to be given as a second stage, or the one following the *incidental* one; noticing the equator, poles, and ideal lines of the earth; zones and comparative temperatures; latitudes and longitudes; giving some historical fact at each step of the child's progress.

The third stage might be some particular country, its great outlines and history; next, its particular towns, rivers, lakes, &c., accompanying some historical allusion as pointed out; and fourthly, what is almost uniformly made the first stage, going over all the particular points in the regular order of a printed book. In this latter or usual mode, the child is bewildered; he feels little interest in plodding over his *dry* task of words at home; *most studious indeed he may appear to be*, but *learned* he is not, until he be trained by the master, or by himself, or, as is most common, by the practical occurrences of his future life.

As a fifth stage, the pupils may perform ideal journeys and voyages through every country and quarter of the globe, noticing the arts and manufactures of every town through which they pass, taking a rapid review of every port and country they touch, or land at; their latitude and longitude;* the modes of travelling everywhere, whether by means of horses,

* Of course, every technical term must be pictured out before being used.

mules, coaches, waggons, railways, canals, rein-deers, camels, &c. It is unnecessary to state what interest would be excited by such an ideal journey to London, Paris, Petersburg, Holland, America, Calcutta, Greenland, the North Pole, the Polynesian Islands, or round the world.

On this principle, even at the first stage, maps ought to be used in every training school.

History.—When the mind of the child is thus partially enlarged, the written history of any particular country, or period of time, may be taken up with much interest and improvement, every step being illuminated by some point, to which his attention has been previously called. If the history of England—for example, we would take the outlines of some of the most noted monarchs, *in the first instance*, although these should be at the distance of a century. As *a second course*, some of the leading characters, whether statesmen, warriors, or divines, of each of the same reigns, in regular succession; and as *a third stage*, more minute points connected with such times, from the most ancient to the most modern; and, *lastly*, but not till then, would we place a full history of England in the hands of our pupils, knowing that page after page, through the previously acquired knowledge of the children, would be thus rendered far more interesting and intelligible.

Linear Drawing and Sketching.—This is done on slates and on paper, and may occupy half an hour twice or thrice a-week, in an ordinary English school. Drawing simple lines and outlines of the forms of ob-

jects, natural and artificial, especially of buildings and articles of furniture, exercises the eye, improves the taste, and gives a correctness of observation, which may, in future life, greatly aid the mechanic, in his particular trade or calling.

Several boys have been apprenticed to calico printers, in consequence of their sketching powers having been developed in the model school of the senior department of this institution.

Sketching in every school, like writing and arithmetic, must *be training*. All the teaching in the world without *training* will not produce a painter. Training, however, so developes the natural powers by exercise, that the establishment of training in every department of knowledge, intellectual, physical, and moral, would bring from obscurity many whose powers remain undeveloped, and who would fill all the places society requires—as painters, mechanics, schoolmasters, &c. &c.

Book-keeping.—This is looked upon as a high point in a school education; and so it would be, were boys actually *trained* to keep books, and not, as is the general practice, to do little more than copy accounts in full form and order. Such a system is *practically* of little use to the young man, as a preparatory step to entering a counting-house. No interest is felt as if transacting business or keeping the accounts; and, with the exception of improving the hand in figures, little real knowledge is acquired.

We never met with a young man who could keep a set of account-books by being taught in school.

All required to be trained *to do the thing*, after leaving school.

This defect might easily be cured by causing a dozen or half a dozen boys transact a certain piece of business with each other. Let one of the boys be a buyer; a second, a seller; a third, a banker; a fourth, a ship-owner, or carrier, &c. In the first instance, however, let there simply be a buyer and a seller. Let each keep his own set of books, which might consist of a certain number of penny pass-books, representing day-book, ledger, invoice-book, purchasing-ledger, cash-book, banking account-book, &c. &c.; with bits of paper, on which might be written the invoice, or money paid, or to be lodged in bank, in one sum, bills of exchange, &c.; and let each boy keep his own supposed place, and state his own transactions in his own set of books.

This, or some such practical method, would prepare young men for counting-house business, and would be *training* (added to, or) instead of mere *teaching*.

CHAP. XVIII.

INITIATORY DEPARTMENT.

We have already stated that the training system proceeds on one principle throughout, in every branch, whether Bible, secular, or what may be termed elementary, and is the same for the child of whatever age, differing only in details.

The training system, from its very name, ought to be commenced *early*, and we need not repeat the arguments in favour of this position, or the facts that support it. In this chapter, we shall hurriedly glance at the apparatus and a few of the details, commencing with the Initiatory department, which is the same in principle, whether the school be for children of three, or five, or seven years of age.

School Buildings.—The school-house, when practicable, ought to be erected in an airy and pleasant situation, detached from other buildings, also a few feet back from the street or road, with a pleasant prospect, so as to impress the young mind with delight, and associate with school what is cheerful and

agreeable. As this, however, is not always attainable, especially in large manufacturing towns, and as this system is peculiarly intended as an antidote to the exposed condition of children, in such circumstances we must be content, nay, rather, we would desire to see a school institution, initiatory and juvenile, with play-grounds for moral superintendence, in every densely-peopled street and lane, in every town in the United Kingdom, as one bright spot amidst the surrounding moral wilderness. Gloomy, however, as the external prospect in such cases sometimes may be, the following *internal school arrangements* ought to be strictly attended to.

The school hall, or principal room, must be large, airy, and well-ventilated by means of cross windows; for if the reverse, it will prove injurious to health, and unfit for the classification and personal freedom which are absolutely requisite in the training of children.*

A school of 140 to 180 infants affords sufficient exercise for all the intellectual, physical, and moral energies of a man and his wife, or a brother and sister; and when neither of these relationships can be combined, of a man and a junior female assistant. The initiatory department ought never to be conducted without a female assistant for many and obvious reasons.

PLAY-GROUND.—A school without a play-ground may be one for teaching, but not for moral training.

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* For the arrangement, size of school, &c., see Appendix.

It is not one for training *the child*, which is the command in Scripture, whether at home, or when parents take to their assistance the schoolmaster. The command and the promise are inseparable. Rather have no initiatory school at all, than one without a play-ground, where health may be injured by confinement, and moral instruction be presented *alone*, for moral training.

This is the scene of the real life of the child, the arena on which his true character and dispositions are exhibited; and where, free and unconstrained, he can hop and jump about, and swing, or play at tig, ball, or marbles. The girls and boys of taste may be seen examining the opening flowers planted round the borders, but without presuming to disturb their delicate and downy tendrils; a few mathematical little men arrange their squares and circles in the sandy gravel; and a few of "*cast peculiar*" may be seen on the school door steps, sitting in abstract reverie. The wooden bricks also furnish materials for the skill and taste of our junior architects. The amusement of building castles, squares, &c., with wooden bricks, may also be enjoyed in-doors during wet weather. In the play-ground, sometimes a number of children build one child (who acts as a volunteer in the sport) completely up in the centre of a circle, and when roofed in, he or she bursts forth on a signal previously agreed upon, and demolishes the whole fabric, amidst the huzzas of the assembled multitude. These bricks are four inches long, by two inches broad, and 1½ inch thick. To those children who have a constructive

propensity, such an exercise may not be without its use in their future occupations in life. It is amusing to see how quickly some children show their building propensity, which the others gradually acknowledge, and without any authoritative adjustment on the part of the trainer, one or two will be found building *masters* and a dozen acting as labourers, and contented to carry the bricks. It is here as in more advanced life, one leads and several follow.*

The play-ground should be walled round, and the middle area levelled, having a very gentle slope, so as to permit the water to flow off freely after a shower, and also should be laid down with pit or river gravel, which binds firmly, and is cleaner than furnace ashes.† The side borders may be 3½ to 4 feet in breadth, and should be of good soil, and planted with flowers and shrubs, the border being skirted with sea pink, or daisies, which grow freely, or rather a wooden rail, about three inches high above ground. Against the wall small fruit bushes ought to be trained, such as red and black currants, and, in the borders, a few patches of strawberry plants.

In confined situations, where plants will not readily grow, geraniums, auriculas, and other flowers, *in pots*, ought to be introduced, however frequently they may require to be renewed. If we are to train children to "look at everything and touch nothing,"

* A small covered shed in the play-ground is highly useful during wet weather.

† Were asphalte a little lower in price, we would recommend it as the most desirable, at least round the swinging poles.

we must not place things "*out* of the way," but *in* the way.

Let every thing be kept neat and clean, and such important habits will not be lost in after life; the moral taste may be formed, which delights in having the front of every cottage door neat and clean, and its sides decked out with the rose, the clematis, and the woodbine; and similar habits carried out into the crowded lane, would add greatly to the health, comfort, and happiness of the community. The flowers in the play-ground generate pleasing associations, afford many useful lessons, and assist the trainer occasionally in elucidating Scripture emblems. Flowers or fruit constantly in sight, and within reach, exercise the virtues of honesty and self-denial. The principle, "Thou God seest me," coupled with practical forbearance, accounts for the interesting fact, that in several of the juvenile and infant play-grounds, in the poorest districts of Glasgow, and other large towns, from 100 to 160 children have freely enjoyed themselves from day to day, and yet currants and strawberries have been permitted to ripen, although both have been within reach of the youngest child. It is rare, indeed, that a flower is touched, but if so, a jury trial is afterwards instituted in the school gallery, the whole school being jurors, so that the discovery of the offenders may prove a lesson to all.

The play-ground must open direct from the school hall, and in full view from the windows.

Class Room.—The use of this room is to enable the master to examine any class separately, and that

the children at mid-day may take luncheon in a more orderly manner, after asking a blessing, and also for the children hanging their caps, bonnets, and cloaks, in regular order, on coming in or leaving school, each child having his own nail. This latter arrangement may be adopted, provided the necessary accommodation cannot be afforded, under the gallery, with a thorough passage.

The class room must be open from the school by one door, and also ought to lead into the play-ground *direct by another.**

Pictures and Objects—These are useful for storing the mind with facts, and, when *pictured out* in words, the exercise cultivates the understanding. Objects and pictures are useful at every stage, but they are particularly so with young children. They are valuable in this respect, that the eye is engaged as well as the ear. They only present one condition, or point of time, yet the picturing out in words informs the understanding.†

A small museum, consisting of home and foreign objects, is highly useful. A few maps are requisite, of such countries as Palestine, Paul's travels, England, Scotland, Ireland, Europe, and the World.

Circular Swing.—This we may state to be an indispensable part of a play-ground apparatus; without one for the girls, and one for the boys, within the small space allotted to a play-ground, it would be impossible to amuse 120 or 150 children so easily and

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* See Chapter vi. † See Chapter x.

so well; besides the habits of good order and self-denial which the exercise generates among the children, mark it out as an eligible amusement in the training of the young. At this exercise the children never weary, and it is perfectly safe, much more so than what is usually termed A SWING—we mean two ropes fixed at each end of a seat, and suspended between two posts or trees. One of the chief pleasures in the latter, proceeds from a sort of stupefaction, caused by the motion. In the circular swing, however, instead of the lazy habit of sitting on a seat, and being swung backward and forward at the will and mercy of the on-lookers, each individual is the regulator of his own movements.

The poles ought to be sunk into the ground, five feet at least, well secured, and distant from each other at least 33 to 35 feet. The height should be 16 or 17 feet from the ground, and never less than 14 feet, the higher the more easy is the motion. Six ropes are attached to a circular iron plate, of two feet in diameter, at the top of the pole, which, on a strong iron pivot,* moves round in a perpendicular cylindrical hole 11 or 12 inches deep, and about two inches in diameter. It should move easily in the socket, and be very strong, and well secured so as to avoid the possibility of breaking, or coming down. The ropes may be banded with worsted tufts, or simple knots of the rope itself, at every few inches, to suit the various heights of the children.

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* See Plate, Appendix.

Each child having grasped a rope with both hands, nearly as high as he can reach, they all start at the same instant of time, and their arms being necessarily extended, has the effect of opening the chest, and allowing the lungs to play freely. As their feet reach the ground, the whole children run as fast as possible round the circle, and the centrifugal force gradually throws them off their feet, until one and all find themselves whirling in the air, to their inexpressible delight. The motion is continued by one or more of the children extending their feet to the ground, and running a few steps. Arms, limbs, and indeed every muscle of the body, are thus exercised. After going several rounds in one direction, those engaged should stop, change hands, and go round in the opposite direction. Each child being independent of the other, may continue or leave off at pleasure. It affords a greater variety, and engages a larger number of children in the same space, than the old swing; for although four or six children only are swinging at one time, on either pole, yet 20 or 30 may, and usually do, form a circle round it, singing and counting to the number 30 or 40—those engaged must then instantly let go the ropes, and make way for others. If the children remain in school from nine o'clock A.M., till four o'clock P.M., it is well that *full half of the time be spent in the uncovered school at play.* Any approach to fatigue ought to be avoided, and, with this view, let the master or mistress, while they join in their sports, carefully *lead*, and not *drive.*

Amidst this busy scene, the trainer must be present,

not to check, but to stimulate youthful gayety. All is free as air, and subject only to a *moral* observation of any particular delinquency, the review of which is reserved for the school gallery, and taken up on the children's return there, and pictured out as a *mental* moral exercise.

If the master did otherwise, a full development of character would not take place; and while he takes no notice at the moment, he nevertheless marks what he sees amiss. The master and mistress ought constantly to be in the way when the children are at play; but if both cannot, one *must* be present. A monitor or *janitor* won't do as a substitute for the sovereign authority of the master, which all ackowledge, and whose condescension, in taking a game or swing with them, is felt as a kindness and a privilege, and who, in consequence, is enabled to guide them by a moral, rather than by a physical influence.*

ARITHMETICON OR BALL FRAME.—This instrument is made to fix on the Bible stand, in a small slit or groove in the wood, to be moved off, and hung up against the wall, at pleasure. In a nursery, it might be of a smaller size on a stand. The frame is oblong, with twelve rows of wooden balls, and twelve balls in each row, painted alternately black and white, or black and red, so that they may be easily distinguished when moved horizontally along the wires on which they are strung. This instrument may assist, but should not

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* See "Grandmother's First Visit to the Training School." A dialogue. Sixth edition.

supersede the putting of arithmetical questions in regard to natural objects, by the trainer.

Arithmetic, assisted by objects, whether the ball frame or otherwise, may be commenced at a very early period, just as soon as the child can be made to understand that collecting playthings is addition, and scattering, subtraction.

Such questions as the following may be proposed:—

How many beads are three beads and one bead?

If you take one bead from four beads, how many remain?

How many apples are four apples and one apple?

If you take one apple from seven apples, how many remain?

How many are five pence and one penny? &c. &c.*

BIBLE STAND.—This is simply a neatly turned pillar of wood, with double row of shelves slightly inclined upwards, the top forming a small desk (see Plate), and is placed on the floor, on a stand in front of the gallery, about eight feet distant; on this lies the large Bible from which the daily lesson is taken. It also holds any other school books requisite for the master or mistress, besides the small hand bell and whistle. A small slit or groove is made in front of it, into which may be placed, when required, the ball frame, or the black board, or a map of Palestine, or of our own or any other country.

* It is common for children in infant *teaching* schools to repeat number up to hundreds of millions on the ball frame, who ' yet perfectly ignorant of how many are two ducks and three se.

GEOMETRICAL FIGURES may be taught by means of printed sheets, or from the black board, or the Gonigraph, a small instrument, composed of twelve flat steel rods, connected by pivots, which, at pleasure, are formed into all possible geometrical figures from a straight line or triangle to an octagon or decagon. *The furniture, pillars, windows of the school, &c., ought to be used as illustrations.*

The mere outlines only are taught in the initiatory department, the more complex being left till the children enter the juvenile school. Serious objections are started against the use of these figures, but they arise from a want of due consideration; for nothing is more easily comprehended by the youngest children. A knowledge of these terms enables the child to describe the shape of any object, square, oblong, round, or octagon; also the position of two or more pieces of wood, parallel, perpendicular, or horizontal, also the proper manner of carrying the head, and angling the toes, &c., while sitting in the gallery. Direct usefulness, or innocent amusement alone, will warrant the introduction of this, or any other exercise.

PEGS FOR CAPS AND CLOAKS.—These are placed round the class-room, or under the gallery, in double rows; attention to regularity in this department, and giving each child his own peg or nail, prevents quarrelling or confusion, in seeking those coverings on leaving school, and besides the habit of order thus acquired, will, without doubt, be seen in future life, in the neatness of the mechanic's tool box, and the tidiness of the housewife's fireside. We do not mean

that this habit alone will accomplish such important objects; at the same time, the various plans of order pursued in training schools will (and we have innumerable proofs) greatly promote them.

SMALL WHISTLE AND HAND-BELL.—These simple apparatus are greatly more important than most persons are apt to imagine; they promote the most important habit of the school, viz., *obedience.* In no other way can *instant obedience* be obtained in school so easily, as by a touch of the bell or a blast of the ivory whistle; and in no other way can one hundred and fifty or two hundred children, at their various sports, be called in from a play-ground, within the short space of fifty or sixty seconds; we would, therefore, recommend every trainer to use both, during the progress of the school exercises.

OBEDIENCE.—*The first lesson enforced in a training school is obedience;* or rather, every exercise, physical, intellectual, or moral, is so conducted, that *instant obedience* is essential to it, and this equally in the intellectual, as in the moral department of the system.

The true method of training to the habit of obedience, is just to make the child do the very thing which he may have omitted, forgotten, or refused to do.

A parent or schoolmaster may adopt a very simple method of training children to obedience, and of strengthening their perceptive powers, by requiring of them a clear description of any occurrence. For example, make a child walk from his seat a short space, then order him to run—to sit down—to run again from one seat to another—to walk out of the

room—to walk or run in again—to sit on his former seat, or any other to which he may be ordered. After which, require him, or some other child, or several children alternately, audibly to state in distinct language, every particular movement the child has made, and in exact succession. This may be varied many ways. Closely allied to the principle of obedience, is giving *a direct answer to every question.* The following is a sentiment inculcated in school, which elliptically the children are left *audibly* to fill up. We should always do what we are ... *bid.* Children should do ... *what they are bid.*

CLEANLINESS.—This is an essential part of physical training; it forms an occasional exercise in the morning, when every child is inspected by the master or mistress.

Whatever may be the habits of the family at home, all should, and do actually appear clean at school. Strange to say, some parents give it as an excuse for not sending their children to school, that they are obliged to keep them so neat and clean!

Cleanliness, order, and obedience, are not merely important parts of the system, but distinguish it even to the most casual observer.

Some children are naturally more filthy in their habits than others; all such tendencies, however, may be checked, and in a great measure subdued, *at the early age of two, three, or four years,* while they can seldom be so at the later ages of eight, ten, or twelve. How much less so in maturer years! In every school cleanliness ought to be held as "next to godliness."

Closets.—For arrangements, see Appendix.

Vocal Music.—Music is known to possess a powerful influence over the affections, and even the memory. Rhymes, moral songs, hymns, and psalms, therefore, form an important part of each day's exercises; and, as these are generally adapted to the lesson immediately under consideration, they stamp the impression more deeply on the thoughts and feelings; and, from what we have learned regarding those children who have long left school, we believe the essence of such rhymes will never be forgotten.

It is a fact, that nearly every child learns to sing. No one, we believe, is entirely destitute of the natural power, and the frequent exercise of it in the initiatory department;—the variety and the social and pleasurable feelings it engenders, certainly call up in almost all, a taste for music. Music tends to refine and humanize the pupils, whether in the infant or juvenile department, and we are surprised that this powerful instrument for good *(as well as for evil)* has been permitted so long to lie unused in public schools.

Singing is a necessary qualification in an initiatory schoolmaster; but if he cannot sing, then his wife, or other female assistant, must. An initiatory training school without music would be a complete failure.*

Prayer.—The school is daily opened and closed with prayer and singing a hymn. The master's prayer ought to be slowly and distinctly expressed, *short*, *simple*, and *impressive*, and he ought not to use a single expression which is beyond tho comprehension

* See page 163.

of his pupils; and should the children afterwards repeat the Lord's prayer, which it is well they be trained to do, care should be taken that it be distinctly, simply, and thoroughly understood, by having it pictured out, according to the system; and also that they be made, as much as possible, to feel its importance.

Standing with eyes shut will naturally appear a more suitable posture in the gallery, and they may be trained to rise up and sit down simultaneously, nearly as if a solid mass. The usual physical exercises being gone through, and their attention secured by the motion of the hand, before prayer, or at any other time, the whole may be trained to move quickly and in perfect silence, thus rendering the exercise as applicable to a Sabbath as a week-day school.

Emulation, Taking Places, and Prizes.*—It is almost unnecessary to mention that, in infant training schools, taking places, or the usual means whereby dull or selfish children are stimulated to exertion, are of little use. Under this system such stimulants are comparatively unnecessary, or if, in any case, they prove useful, this is more than counterbalanced by the envy and jealousy which they engender. Give the children *plenty of fun*, lively and cheerful exercise, and *full occupation*, and without presuming to condemn all other stimulants, a smile or a frown from the master so much beloved, because so much the children's companion and friend, will accomplish that, which many, nay almost all other means, will fail of doing.

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* See Chapter xiii.

The Bible, and secular, and other gallery lessons, are conducted in their great outlines on the principles already laid down, and according to the simple arrangements of the school lessons.*

Children's Diseases.—The only object in introducing this subject is, to suggest the guarding against infection, by using proper precautions. Children under six or seven years of age, it is well known, are subject to diseases more peculiar to that age, such as measles and hooping-cough, and the moment the symptoms of either appear in any one, that child ought to be sent home to his parents. The symptoms of measles may easily be guessed at, or ascertained by the particular appearance of the eyes, sickness, &c., and that of the hooping-cough by the hoop itself. Care ought to be taken to prevent the spread of such diseases, and when this duty is attended to by the schoolmaster, an airy school-room, and commodious play-ground, diminish rather than propagate children's diseases. A confined school-room without play-ground, as is commonly the case for children of all ages, is sure to propagate, if not generate disease.

Cruelty to Animals.—It is of great importance that the children form a right notion of their duty to the inferior animals; why we ought to protect and be tender towards some, and why we may destroy others.

Responses.—This exercise is gone through when the children are seated in the gallery, and is done in

* See Chapters xiv. and xv.

several ways. By two boys or two girls, or a boy and a girl questioning each other in presence and within hearing of the whole scholars, or one child standing a few feet in front of the gallery, and being questioned in succession by any child who chooses. The master himself sometimes stands in front of the gallery, and permits any of the children to ask him questions. The subjects are various. The natural history of animals, or of an animal. The quality or uses of an object. A Bible story. Life of Christ, or Moses, Joseph, Daniel, Balaam, Noah, Paul, Timothy, or Samuel. Sins recorded in Scripture. Graces recorded in Scripture. It forms in the juvenile, as well as in the initiatory school, an interesting and improving exercise, and forms a revisal of what the children already know. It is not, however, a training lessson.

The minuteness of the questions put, must, of course, depend upon the age of the children. *Correctness* in no case, however, ought to be dispensed with; at the same time, the words used must be the children's own—no set form of answers.

Practical Grammar.—The master may ask *all*, or each child in rotation, what they would wish to have, provided they went to a toy-shop? One will say *a top;* a second, *a whip;* a third, *a baby doll;* a fourth, *a gun*. Now, then, the master will say, the names top—whip—doll—gun, are called nouns. The name of a thing is a ... *noun;* but the boy who chose the top, or whip, might say, I want a *large* top or a *long* whip; *large* shows the kind of top, and

therefore is an adjective, and *long* also is an *adjective.* Now, both these words are adjectives, because they tell or denote the kind of top and ... *whip* which you ... *want.* If you had said you wanted a short whip, or a small top, which would have been the adjectives? The children may, perhaps, not even yet be prepared to answer, and, therefore, the master will elliptically say, short is ... *the adjective*, meaning a short ... *whip*, and small is the ... *adjective*, meaning a ... *small top.* Thus, the older or more advanced children may be taught the articles A and The, and also the verb, such as Robert *spins* his top, &c., &c., every step being slowly, surely, and pleasantly taken.

THE MASTER.—The infant trainer, in order to be able to mould the children's habits, and infuse correct information, must not merely be a highly moral and sensible man, but he must possess literary, religious, and scientific knowledge, *greatly beyond what he requires to communicate.* To communicate even the correct outlines of a subject, as is the principle of the system with all beginners, and more especially with infants, requires the utmost tact, and the most delicate management. *Few persons rise so high in practical knowledge as to be able to train infants properly.* The delicate portrait pencil ought to be applied, not the hard brush of the common painter.

PHYSICAL EXERCISES.—See page 154.

BIBLE AND SECULAR TRAINING LESSONS.—One each is conducted daily in the gallery, according to the order; see Chapters xiv. and xv.

If the fireside and its limited, yet fond sympathies,

enable the parents to train their children, as we have already said, more especially for the duties of domestic life, so the school gallery, with its extended *sympathy of numbers*, enables the master more especially to fit the child for the duties of civil and social life. The fireside training is incomplete, without school training; each assists the other, and neither can be dispensed with in the training of *the child* as a whole, from the earliest to the latest period of his education. Teaching is not *training* the child, neither is training the head, training the child, (let the system pursued be as improved as it may). The child may know what is right, and do what is wrong. He is not under moral training unless he be acquiring the *habit* of moral *doing*, any more than he is under intellectual or physical training, unless he intellectually or physically does the thing. Moral training is moral *doing*, just as intellectual training is intellectual *doing*. The gallery is indispensable to moral training, and it greatly assists the intellectual training, arising from the *sympathy of numbers*.* In it the children get a knowledge of morality, but it is in the play-ground where they can be seen and stimulated to practise it.

Calculating men by nature, and men compelled to calculate *closely* from want of means, may, and we know do, say, "such a system of school training, *especially for infants*, WILL NOT PAY." We admit this to the full. There is no demand for moral training on the side of the poor, and if the wealthy and enlightened classes of the community do not provide

* See former Chapters.

such means for its cultivation, as, by the blessing of God, will gradually create a demand, it is folly in the extreme to expect that money will be paid for that to which they attach no value. There is no alternative. Training schools, initiatory and juvenile, *on Christian principles*, must be provided for the whole youthful population of our towns, else they will continue to sink in moral degradation. Let every means, likely to promote and extend the moral and spiritual improvement of the advanced in life, be provided. Our hopes chiefly rest with the young, in regard to whom the peculiar "promises" are given.

KEY TO THE FIRST SPELLING-BOOK.

Although, under the training system, books are not placed in the hands of the children under six years of age, yet the lessons of the first elementary book are used in the classes of the initiatory department, being painted in large characters in sheets, and pasted on boards, as an introduction to the art of reading; thus preserving a uniformity in the mode of communicating knowledge in that department. The first spelling lessons, therefore, are used at the close of the infant department, and the commencement of the juvenile. In the former case, in sheets on boards; and in the latter, as a book, placed in the hands of every child.

Those children, of six to eight years of age, who ter the Junior School, and who have not undergone

the training of the Initiatory School, in addition to the lessons from Spelling-Books, No. I., &c., must be daily exercised in the same simple and natural mode of picturing out in words, as is pursued with infants of two to five or six years of age; in other words, the child of six to eight years of age *must be commenced with precisely in the same mode as the child of two to four.* No Juvenile School, however, can succeed so well with children who have not been previously trained in infancy, and whose physical, intellectual, and moral powers have lain waste till that period.

It is desirable, even in a First Book, composed as it ought to be of monosyllables, that every sentence should convey a distinct meaning, which may be easily pictured out and illustrated; a little sacrifice is made, however, for the sake of sound. This book is constructed upon the principle, that the children should not be puzzled with new sounds in which they have not been previously exercised. We would not stop to analyze every word or sentiment in a First Book; at the same time we would employ none, which, when analyzed, would leave any improper impression on the young mind.

In describing the form of the letters, as well as in analyzing words and sentences, take to your assistance objects and pictures; avail yourselves of these in every stage of the child's progress, and when these fail, as fail they must, seeing that pictures can only present one state or condition, then picture out in words the idea which you wish to convey.

Do not forget to articulate and enunciate every syllable slowly, clearly, and fully, and suit your action and modulation of voice to the words, while drawing out and training the minds of the children. Never forget that physical exercises must be given at short intervals, during the progress of the shortest lesson; *more particularly* with the younger children; if not, *the steam* will accumulate and break out into mischief. The natural buoyancy of youthful health and energy ought to be directed, not merely restrained.

Lesson I.—The powers of the letters ought to be given before their names. This is now becoming a general practice under all improved systems of education. It is more rational to the mind of a child that certain figures, presented to his eye on a book or board, should have simple sounds, and that he should be afterwards told that each of those sounds, represented by the particular figure, has a name, than to give the name first, without the power or sound, and then compel him to spell a word, and utter sounds he had not been trained to express. For example, the word WHAT will be spelt by the child, who has *learned* the powers of the letters, almost instinctively, and the motion of the mouth at each letter leads him to pronounce the word properly; but the names of the letters double uu, aitch, ay, tee, afford no key whatever to the sound of the word *what*.

The arrangement of the letters in Lesson I. is intended for reference. The children are supposed to have acquired a knowledge of the geometrical figures prefixed to this lesson. In giving Lesson II. on the plan next to be explained, the attention of the child will be called to the forms of the letters, as composed of one or more of these geometrical figures, and the power associated with the form, by presenting them simultaneously to the mind.

son II.—The trainer ought to sound a few letters to the scholar on entering school, showing the child that the lips, palate, gums, &c., are necessary to the formation of

sound ; b, p, show a different pressure of the lips ; s clearly shows the teeth—and this letter is called a dental. The man who pulls teeth, and sets teeth, is called ... *a dentist ;* dental, then, is something belonging to ... *teeth.*

In commencing Lesson II. the trainer may proceed in this way : Children, look at me ; sit upright, straight ... *up ;* draw in your feet ; heels ... *close ;* toes ... *out ;* hands on ... *knees.*

Observe what I print on the board (making the letter b). Then putting his mouth into the form for pronouncing it, he gives the power of the letter. The children must imitate the sound twice or thrice, and then print it on their slates ; or, if infants, place the letter, pasted on wood, in a frame opposite the class. The trainer will then print the vowels successively, and give their most common power. He may then require the child to imitate him in placing each vowel alternately before and after b. In this way he will treat in succession each letter in Lesson II.

The same plan is pursued with the others, the process becoming always more easy and more rapid.

Lesson III.

s	o	s—o	so
l	o	l—o	lo
n	o	n—o	no
h	o	h—o	ho
g	o	g—o	go

Each letter that occurs for the first time must be printed on the black board, and pronounced first by the master or trainer, and then by the children simultaneously, and, occasionally, individually, as well as printed on their slates.

The trainer calls upon the children to observe the form of his mouth, while he sounds *s o* slowly and separately, which they repeat twice or thrice ; then *s—o* a little more rapidly, and then *so.* This last being a word having a meaning, and which may be pictured out by one or more familiar illustrations.

The most simple and ordinary sound of the vowels alone is

given at first and firmly rooted in their memory, as illustrated in the succeeding lessons.

It materially assists the scholar that he is required to picture out, by description and visible action, some of the expressions that occur in the ordinary reading lessons, such as, *we go*. What is meant by, *we go?* What motion do you make? You do not ... *sit* or ... *stand* when you go. The child shows how he goes by walking, probably; but the trainer may ask, Do you always walk when you go? The answer will most likely be, *Yes*. The trainer, however, will not tell the child his error, but *bring it out* that he is wrong; and for this purpose may put one or two questions. Were I to say, *I go* to Paris immediately, would I walk the whole way? Could I say, *I go*, when, perhaps, I might ride in a coach, or on horseback, part of the way, and sail the rest in a ship? You thus train them to understand, that to *go* is not simply to walk. The child sits too passively when he does not fill up an occasional ellipsis, and his mind is too much on the defensive by the mere question and answer system. The whole process is better conducted on the gallery principle—with a dozen or twenty children than with one or two.

This simple and progressive mode may be adopted with beginners, whether of three, five, or seven years of age; the great principle being ever kept in view, that *the understanding of the meaning should precede the committal of words to the verbal memory*. Unless this be done, the child has the feeling of one walking in the dark, and the labour of committing to memory is rendered extremely irksome. The very name of the book in which the child is taught may remain a mystery. We were lately informed by a learned gentleman, that he had left the parochial school three or four years before he knew, and was astonished when he discovered, that the name of the spelling-book, which he had been accustomed to call *Readie-me-deezy*, was actually *Reading-made-easy*.

In the Initiatory department we do not proceed much further than the first Spelling-book, or stories composed of monosyllables, printed on boards.

CHAP. XIX.

JUVENILE DEPARTMENT.

THE Initiatory Department is for children of two or three to six years of age, and the Juvenile for those of six to fourteen. This latter is again divided into Junior and Senior divisions; the former for children of six to eight or nine years of age, and the latter for those of nine years and upwards. Girls are not admitted into the School of Industry, as regular pupils, until about ten years of age, as we shall notice in its proper place. This is the arrangement in the Normal Training Seminary, as one step in the progress of classification, although in parochial and private establishments, the Juvenile Training Schools hitherto have embraced children of from six to fourteen years of age.

Many persons superintend a school of 150 children of all ages, from five to fifteen years, sometimes with only one untrained assistant, and sometimes even alone. All such schools, even with the assistance of monitors, must be more imperfect than where there is a proper classification, and masters to each department, who can *train*, rather than monitors, who can only *teach facts*.

The subdivision we propose in the Juvenile School,

although not perfect, is perhaps the nearest that can be followed out in the present starved state of education, ignorance of the public mind as to what real education is, the limited attendance of children generally, and the prejudice of parents in favour of mere reading, or the sound of words without the understanding of them.

A man and his wife can as easily train 140 to 160 children in the Infant Department, as one master and an assistant (both trained) can train 80 or 100 in the Juvenile ;—for this reason, that in the Infant Department the exercises are nearly all simultaneous, whereas in the Juvenile, there are not merely the superintendence in the play-ground of children very dissimilar in age, the Bible and secular gallery lessons, to children varying in age and attainments, at the least six or seven years, but there are all those elementary branches of writing, arithmetic, grammar, geography, science, &c., which require classification; and although the same training principles are followed out with all the classes, yet if the pupils are to advance progressively, there must be subdivisions in several of the branches in a Juvenile School of 80 or 100 scholars.

Each department, then, ought not to have more than 80 or 100 children present at any one time, with first and second masters, and *both previously trained.*

All that we have noticed under the head INITIATORY DEPARTMENT, as to the mode of training in the play-ground and the gallery, equally applies to the Juvenile Department. They are parts of the same

system, varying in one particular, that from the day the child is placed in the Juvenile Department, a spelling or reading book is put in his hands (which is carefully excluded from the infants, for reasons already assigned), he continuing to breathe the same moral atmosphere, in-doors and out of doors, throughout the whole course of his education, and not, as he must in general do at present, if he has not passed through the Initiatory Department, entering a Juvenile Training School with mind uncultivated, and rude habits, like a garden overgrown with weeds, which must be rooted out or subdued, ere a particle of good seed can enter the ground. On the other hand, should some benevolent lady have set up an Infant Training School, where the weeds of nature have been carefully rooted out as they sprung up; and liberty, and joy, and healthful exercise have been granted to the child in the infancy of its days—no Juvenile Training School being in the neighbourhood of the beloved Initiatory Seminary, they must go to a teaching school without the fresh air of the playground, or the liberty and ennobling exercises of the gallery. Plod over his book he must; and kind as the teacher may be to all, the child feels the school to be a prison, and an unpleasant restraint. And the teacher of the school is apt to affirm (we believe with great truth), that "*the children from the Initiatory Training School are the most restless of all his pupils.*" This is precisely what might be expected, until their bodily and mental energies become inured to the restraints under which they have been placed.

The Juvenile Department is insufficient without the previous training of the Initiatory, and the Juvenile scholar cannot continue his training, *unless both departments be conducted on the same system.*

Before particularizing the requisite apparatus, we remark, that a different course must be followed with those children who have attended the Initiatory Department from those who have not. In the one case it is only adding a succession of links to the chain of good habits already begun; whereas, in the other case, a new course must be entered on, and bad habits already formed, which stand as a barrier to the formation of good ones, must be overcome. The training in a Juvenile School, without the previous cultivation, will thus exhibit less efficiency for a considerable period of time. Under a prudent and vigorous master, however, much will be overcome, more especially if the school consists of one-half or even a fourth of trained infant school children. The power of imitation and social sympathy, added to the master's exertions, will, to a great extent, overcome these difficulties.

School-Room.—The school-room ought to be the same in size as the one for infants. Particulars will be found in the plans in the Appendix. The gallery differs only in the height and breadth of the steps. A few of the pictures in Natural History are the same, although many are added. The circular swings and other out-door arrangements are the same.

The maps, and pictures of objects, are hung round the walls in double rows; above these are placed a few Scripture texts, in large characters, such as,—

"Fear God"—"Love one another"—"Honour thy Father and Mother"—Lying lips are an abomination," &c.

CLASS-ROOM.—This room, which should open from the school-room, is used by the master for examining each class separately. Each class moves from the class-room into the play-ground without returning into the school, which would disturb the other classes. The play-ground, therefore, must be entered direct from the class-room, as well as from the school-room.

The class-room, or the space under the gallery, may also be used for hanging hats and cloaks, as in the Initiatory Department. The habit of order is promoted by this and similar arrangements. With some individuals order is natural, but with most persons it needs to be acquired. What a sad drilling do some apprentices require from not having been trained to habits of order in early life; and to the same cause may be traced the untidy slovenly dress, and oftentimes confused household, of untrained females.

GALLERY.—See Chapter VI., and Appendix.

SLATES are used in the gallery from the time a child enters the Juvenile school; he may be taught to form lines, the letters of the alphabet, and outlines of objects; in the more advanced classes, the whole, or any part of the class, when seated, may write down on their slates the root, construction, or meaning of any word, or the answer to some questions verbally given by the master, or chalked on the demonstration board, or the older classes may be called

upon to express their ideas on the slate, in single sentences.

The slate is an excellent preparative for the more correct art of writing upon paper. It may be suspended by a piece of tape at the left side; and for durability as well as safety to the children, those framed with a narrow rounded wooden edge are to be preferred, or they may be placed as in the Model Schools of the Seminary in slips or grooves in the writing desks.

Demonstration or Black Board.—The variety of uses to which this instrument may be put, whether in reference to objects or geometrical lines, words, sentences, or calculations, are quite familiar to every intelligent master of a school: and we notice it not merely as being part of the requisite apparatus, but as being peculiarly valuable to a large school when the children are seated in the gallery with slates in their hands, enabling the whole or one-half of the number to receive a lesson at one time.

Objects and Pictures of Objects.—It is understood, if the children have attended the Initiatory department, that they will have been made acquainted with the outlines of the natural history of animals, and other objects, assisted by pictures, and, therefore, their attention may now be more particularly directed to the classification, &c., of the various species. The object or picture, however, ought to be presented to the eye as frequently as possible in conducting a lesson. (See page 150.)

Whistle and Small Hand-Bell.—These, like

the pegs, &c., in the class-room, lead to order, and—as already stated under the head Initiatory Department—although apparently insignificant parts of the apparatus, yet *they are powerful in their results*, (the whistle, upon the whole, is more handy and ready for use,) and are the more necessary in the Juvenile School from the exuberance of the animal spirits of rude, untrained youths, from time to time received into the school, and not yet softened by the genial moral atmosphere into which they have just entered.

BIBLE TRAINING LESSON.—Every morning preceded by hymn and prayer; see chapter XIV.

SECULAR GALLERY LESSON OR ELEMENTS OF SCIENCE; see chapter XV.

MODE OF TRAINING THE CHILDREN TO RISE UP AND SIT DOWN SIMULTANEOUSLY IN THE GALLERY; see page 159, under the head Physical Exercises.

MUSIC.*—The singing of rhymes, psalms, and hymns, is introduced, the latter at opening and closing the school, and the former at movements of the different classes. Vocal music, till lately, has been almost entirely neglected in week-day elementary schools. Yet the practice is of great importance, in several points of view, alternately enlivening and solemnizing the mind, awakening kindly affections, and early habituating youth to this important part of the worship of God. Accompanying every movement in school, and into the play-ground, with singing some

* See page 163.

moral song to a cheerful air, adds much to the happiness of the children, as well as to their habits of order and obedience.

PHYSICAL EXERCISES* in-doors and in the play-ground, are in use in this as in the initiatory department; varying, however childlike, although less child*ish* as the children advance in years. Almost every student or trainer is apt to give *too few physical exercises during the conduct of a lesson.*

PRIZES, PLACES, AND PUNISHMENTS; see chapter XIII.

OBEDIENCE.—Under this head we remark, that the habit of *instant* obedience, acquired under previous training, will easily be continued in the juvenile school. If not previously acquired, then it must be strictly enforced here. The exercise of this principle lies at the foundation of all right training, and closely allied to it is that of giving *a direct answer* to every question.

THE PLAY-GROUND.†—This is the *uncovered school-room,* and is an indispensable part of a juvenile training school; for, independently of its salutary influence upon the children's health, bodily and mentally, it is here their true character is best developed, and the exhibitions given, by which their moral habits can be best formed. For size, shape, &c., see Appendix. The whole principle in the juvenile play-ground, as regards superintendence, &c., is the same as in the initiatory, and *the more closely it is follow-*

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* See page 154. † See chapter VI.

ed, the more thorough will be its efficiency; the chief difference lies in the amount of time to be spent in the play-ground, it being evident that, in it, infants ought to spend a larger proportion of the day than juveniles. The scholars are allowed nearly half an hour in the play-ground in the morning, before the usual time of commencing the in-door exercises; again, nearly one hour at mid-day,* and also during each hour they are allowed ten minutes to play; say five minutes before, and the same after each hour. This hourly relief is found to be no loss of time, as it invigorates, animates, and *permits the steam*, which may have accumulated, *to escape*, not in furious mischief, but in innocent and joyous amusement.

Flower Borders.—These ought to be at least three or four feet broad, all round, or on three sides of the play-ground.

Circular Swings.—These are two in number, one for each sex, who never tire of this exercise.†

Water Closets, etc.—The arrangement of these is as in the initiatory department, and the training is particularly valuable at this early period of life.

Cleanliness out of and in-doors.—The strictest attention ought to be paid to cleanliness in the juvenile as well as in the initiatory department; and a lesson should be drawn from the case of any grossly

* The master, of course, must also take some refreshment, for a very few minutes. If he lives on the premises and can see the children at play, so far well; but if at a distance, however short, then such refreshment ought to be taken in the class-room, from the window of which he has the play-ground in view.

† See Initiatory Department, page 234.

in fault. Sympathy and example operate powerfully in establishing this habit.

School Books.—See page 108.

Extracts from poetic works are suitable to advanced scholars; and withal they are better understood and appreciated, when a solid foundation of useful knowledge has been laid, and the scholars have been accustomed to associate distinct ideas with the words they employ.

All the subjects of a school-book ought to be interesting, and of a decidedly useful character. Few persons are sufficiently alive to the evils that flow from bringing the young mind into acquaintance with bacchanalian songs and extracts from foolish plays, in school-reading. Children, in actual fact, get more evil from the reading of these, than good from reading the Scriptures; and, as under the training system, every word, and the meaning of every expression, is progressively and incidentally *pictured out* in the ordinary course of reading and spelling, it is of the utmost importance that every sentiment brought under their consideration be correct, and of a moral tendency.

Books are eagerly sought after by strangers, with questions and answers set in regular form and order. No given number of books, however, even with answers, will make "a scholar," unless the master cause the children to analyze them.

Orthography.—In the Juvenile department, instead of selecting an alphabetic vocabulary of difficult words, the ordinary reading of a collection is pre-

ferred, in the first instance, the *connecting* narrative being found to secure a more permanent remembrance, and, at the same time, a sufficient variety of words. Every word is spelt, which is more interesting to the pupil than when the great ones only are selected. For example: This man—cannot walk—a single mile; and so on through the whole paragraph, giving each child two or more words to spell, as may be. As a second stage, a vocabulary is used to enlarge the extent of their knowledge.

CATECHISMS.—In almost all schools in Scotland, parochial and private, the Westminster Assembly's Shorter Catechism is taught. It is also introduced in the junior and senior departments of the Normal Seminary, and the exercise is conducted by the master on the uniform principle of this system, *i. e.*, picturing out each answer *before* the exact words are committed to memory by the children. Of course, in different parts of the country, each Christian communion will adopt its own particular catechism.

SCHOOL LIBRARY.—Every school ought to have a small library, consisting of books suited to the various ages and circumstances of the pupils.

MUSEUM.—A museum is a very useful appendage; it brings the young mind into familiar acquaintance with real objects, which can be exhibited but imperfectly in a coloured picture. Of course, a very limited variety only can be looked for in an ordinary parochial or private school. Let the few, therefore, that are selected, be of the most useful kind—specimens of mechanics and the arts—such also as may cultivate

a taste for natural history, and can aid in illustrating Scriptural and other lessons. Many things suited for a school museum may be had at a trifling expense. The children themselves, if requested, will bring many things, such as minerals, stuffed birds, &c., to which may be added implements of handicraft, models of ships, steam-engines, and steam machinery.

EVENING CLASSES.

There are no evening classes in the model schools of the Normal Seminary. We have already stated our objections to them in respect of factory children; and these are not less forcible in regard to ordinary schools. First, the master who teaches all day, must be over-fatigued by having an evening class; and either his health, or the education of the children, must suffer.

If the master, during the day, adds *training* to teaching, then the necessary amount of speaking and watchful superintendence for so many hours, viz., from 9 o'clock A.M. till 4 o'clock P.M., renders it impracticable for almost any man to conduct an evening class. The master ought to have the evening to recruit his strength, and to prepare the substance of his daily lessons; also to examine written essays, &c.

We object to evening classes because there cannot be moral training; and as the master has his scholars at too many stages of learning to admit of a proper classification, they cannot reach the point of intellectual *training*.

Evening classes, moreover, subject grown boys and

girls to peculiar temptations, which ought to be avoided, and the children are absolutely half-asleep, and incapable of intellectual exertion, even though the teachers may be in the highest degree energetic. Upon the whole, evening classes are bad, unnatural, unreasonable, and inefficient.

It is as absurd to rest upon such a broken reed for week-days, as it is to rest upon Sunday schools, or one day in seven, for the education of the people. This nibbling, mistaken, uneconomical system of educating the poor and working classes, may occupy our attention, and waste our energies, but in the meantime the youth are growing up in ignorance and immorality; and should a liberal grant not be made immediately by Government, let the kingdom only be visited by depression of trade and bad harvests for two or three years in succession, we fear there will be exhibited a physical fury and insubordination on the part of the working classes, which will make the stoutest heart to tremble.

School Fees.—These, of course, vary in different parts of the country. Our aim is to make them as low as in the parochial and ordinary private schools. The training system, however, being new and not understood, we, in the first instance, adopted the following plan:—The first quarter, *free*—the second, 1d. per week, which caused no diminution in numbers—the third or fourth quarter, 2d. per week. The numbers rather increased, but the attendance was irregular, and we found that when a boy or girl happened to be unwell on a Monday, or perhaps the following day, the

mother said, "Oh, John, or Mary, it is not worth while to pay 2d. for you this week, *just wait till next Monday.*" To cure this evil, 2s. and subsequently 3s. per quarter was charged, payable in advance. By this time the influence of the system physically, morally, and intellectually, was felt by many of the parents, and the numbers actually increased. The attendance was more regular; on the broad principle, that what is paid for, is sure to be possessed. *Quarterly* fees, payable in advance, therefore, we recommend to the master of every training school.

The fees of the model schools of this institution, during the last eight or ten years, have been as follows (and at which it is felt a great favour to gain admittance; so much so, that although 800 children are now in attendance, some of whom travel to the schools from the most distant parts of the city and suburbs, double the number could easily be obtained):—Initiatory department, 2s. per quarter; Junior, Senior, and Female Industrial Schools, 3s. per quarter. To the last three, or at least, for children about seven years of age, 1s. additional is charged for pens, ink, the use of slates, and fire, or what is termed coal money.

PLAY-DAYS.—Saturday, from 11 o'clock, is a play-day. In many cases the whole of Saturday is given the children as a holiday. This is perhaps too much play at one time. We should prefer half Wednesday and half Saturday, from perhaps 12 o'clock noon.

CHAP. XX.

INDUSTRIAL SCHOOL FOR FEMALES.

We have no Model School for training boys to manual and other labour. These are very valuable in Poor-law Unions and other institutions in which boys are boarded, with a view to train them to industrious habits; and as they continue there for several years together, a number can be had to work at any particular branch; but the establishment of such schools is out of the question in ordinary parochial or private seminaries. When boys live at home, parents can have them better apprenticed to trades, in the regular and ordinary arrangements of the social economy. It is the same in respect of schools for rearing female servants. What interest can a girl have in her work to sweep a floor which has been swept twice before? or rub up a stove or grate which, just before, has been brightened up half-a-dozen times? Schools for the rearing of female servants, therefore, except in large public institutions, have not succeeded. As in other branches, they are best trained when they have full work, and in circumstances where they perceive a real value and use in what they are doing.

No such objections can be stated, or difficulties presented, in the case of Schools of Industry, in which

sewing, darning, patching, and knitting are taught. They are valuable to every housewife; and much of the comfort and economy of a family depends on the neatness and expedition by which articles of dress may be kept *tidy*, and whether time may, or may not, be afforded to make every thing new. It is well that the practical influence of the saying be kept up,—"A stitch in time saves nine."

In our Model Industrial School, not only is plain work taught, which is highly valuable to all, but fancy work; and many girls, on leaving school, have been enabled, in consequence, to maintain themselves by plain and fancy work. It is well, also, that the taste be cultivated a little to fit them as domestic servants.

In addition to the industrial work now mentioned, the girls are continued in a few of the elementary branches in which they may have been imperfectly trained before entering this department,—such as writing, arithmetic, outlines of science, geography, and arithmetic. More particularly, they have a Bible-training gallery lesson every morning, as in the other schools; and their conduct is superintended by the mistress and her assistant *in their own play-ground*, and reviewed, when necessary, on their return to the school gallery.

The girls are not admitted under from nine to ten years of age, in order that their moral and intellectual training, with the boys, in the Juvenile department, may not be broken up before that age.

INTRODUCTION OF THE TRAINING SYSTEM AMONG THE WEALTHY CLASSES.

Two extremes ought to be avoided in providing education or training for the people; the one confining the attention exclusively to the middle, and the other to the poor and working classes. As the latter cannot afford to pay for the best masters without a partial endowment, come from what quarter it may, so as to bring the fees within their reach, a benevolent society would, of course, commence with this class. But if any improvement or discovery in the mode of communication has been made, which, after all, *is the power of any system of education*, additions can be presented, they ought not to be confined to any one class of society, but extended to all. During the last twenty years, a model for the poor and working classes has been established, and teachers have been trained to practise it; and, six years ago, a school was opened for the wealthier classes upon the same system in every respect, only with a few additional branches, having also galleries, play-grounds, &c.

There are difficulties peculiar to the training of each class or rank in society. *Three* of these classes may be noticed. *First*, Children in work-houses and hospitals; *Secondly*, Children of the working classes, collected from all parts of a city or parish; and, *Thirdly*, The more wealthy of the community. The first, although more sunk in their general habits, are yet capable of being raised higher by the power

of training, or at least the effects are more visible in their case, from the simple fact of their being kept under its influence for a number of years in succession. The shiftings and changings, and limited period of attendance of the second class, diminish the effects of their training to a certain extent; and the limited number of the third or wealthy class, *at any one stage of progress, and the variety of branches expected to be taught*, still farther diminish the effects of the system in regard to them, *at least in the first instance*. Each of these classes of society has its more open or more *hidden* moral delinquencies to be checked and subdued, each may be operated upon efficiently by the same training or natural principles, and each requires the same Christian principle as the basis of its moral training.

The poor have more external rudeness of manner to the eye of a casual observer, but in reality they are not more rude than the children of the wealthy. The propensity to lying and pilfering is about equal. The children of the wealthy having more highly cultivated parents, their intellectual powers may be more sharpened up and expanded; but, if we except the greater removal from temptation, we do not, after the most minute observation, consider them as a body more elevated morally than their poor neighbours. They are in fact not so easily trained by the school trainer, arising from this as well as other considerations that they have all been too generally kings and queens in the nursery at home, and less disposed to be obedient when placed under restraint. To be

candid, our experience of 80 to 100 scholars for some years proves that external dress alone elevates them in any moral degree above their poorer neighbours.

The wealthy classes of society can afford a longer period of time to be trained intellectually and morally. Their station in society renders them more influential, and their thorough school training, therefore, an object of very high importance.

The system pursued in this private Training Seminary, we have said, is the same with that of the public one, with a little more attention to the fitting up of the schools, in accordance with the ordinary habits of the children.* The branches are more varied, and the fees of course higher, than in our public schools. The branches are conducted on the principles of the System, and the masters were all trained in the Normal Seminary, as every one of the masters has been in the various departments.

The course is as follows :—

English reading, spelling, grammar, etymology, mental composition, written composition, elocution, geography illustrated by history, ancient and modern history, elements of science, writing, mental arithmetic, arithmetic on slates, sketching, Latin, French, practical mathematics ; vocal music, practical and theoretical ; first stage of gymnastics, &c. ; Bible training, and moral superintendence and training, in both the covered and uncovered school-rooms, each day throughout the whole course.

This class continued from about three to four years, increasing in numbers and celebrity, until Govern-

ment having proposed a grant to the Normal Seminary in a department of which buildings the Private Seminary was conducted, and the grant being exclusively for the children of the poor and working classes, we felt it a duty to close this department, and fill it with the children of the poor.

At the time of its being given up, there were ninety boys and girls, with a first and two assistant (trained) masters. The fees charged were £2 2s. per quarter for about two-thirds, and £1 1s. for one-third of the number.

CHAP. XXI.

WEEKLY COURSE FOR TRAINING SCHOOLS.

We subjoin a course of an Initiatory, a Junior, and a Senior School, as one mode of arranging the lessons, but which may be modified according to the circumstances of there being one school for children of all ages, or two schools, or three schools (as we recommend), with a Girls' School of Industry, in the particular parish, or district, or village, in which the school establishment is placed.

The four schools, or departments, of the Normal Training Seminary, are a model of what we consider every school establishment ought to be: not that it is perfect, for we would still farther subdivide, or classify, the children under separate masters had we funds at command. However, the more nearly the children of a school are of one age the more perfectly may any system be conducted, and more particularly the training system. We have, at least, approached one step towards a proper classification, by having three departments for children of from six to thirteen or fifteen years of age, instead of one, which is the almost universal practice. A man

who is required to teach every elementary branch, may hear lessons repeated, but it is beyond his power to train.

In most parishes or districts, if an additional school be established, it is generally what is called an Infant School, or a Sewing School for girls. The latter is highly useful under almost any circumstances; but the establishment of an Infant School, unless it be *initiatory* to the Juvenile, and both be on one system, is not productive of the good intended. The principles of our system enable the child, as we have formerly stated, to be trained from the age of two or three years to fourteen or fifteen, and also in the most advanced branches, upon precisely the same natural system; whereas, when the child is removed from the Infant (should it be a training one) into an ordinary English school, he feels no liberty to expand those mental or bodily energies that may have been under previous cultivation. In fact, his education and training are broken or disjointed.

We, therefore, present these three tables of a weekly course, that they may be followed according to circumstances, and the number of branches that may be taught; every lesson, however, being conducted on the principles of training. See first chapters of this treatise.

The question is frequently put, How little can we adopt of the Training System so as not to undermine its efficiency? Our answer is this, That the more completely it is followed out in all its parts, we be-

lieve it will be the more efficient. But we say this much, that whatever branches are left out, or whatever branches are taught without training, unless those that remain are sufficient to exercise all the powers of the child, intellectually, physically, and morally, each day, that cannot be the Training System.

DAILY COURSE FOR AN INITIATORY TRAINING SCHOOL.

From 9 till 9.30	From 9.30 till 10.30	From 10.30 till 11	From 11 till 11.30	From 11.30 till 12	From 12 till 12.30	From 12.30 till 1.30
Superintend children assembling in school-room or training-ground. Physical exercises.	Assemble in school. Children in gallery. Inspect as to cleanliness. Praise & prayer. Bible-training lesson.	Inquire after absentees.	Play-ground. Master or mistress present.	Assemble in school. Children partly in class-room, & partly at lesson-posts, under master & assistant. Training on powers of letters, & reading from lesson-boards.	Children assemble in gallery. Secular training lesson by the master. Physical exercises during lesson.	Dismiss. Children who remain all day have their rolls and milk. Afterwards in play-ground under the superintendence of the master or assistant.

From 1.30 till 2	From 2 till 2.30	From 2.30 till 3	From 3 till 3.30	From 3.30 till 4	At 4.
Children assemble in school-room. A portion of the children in class-room under assistant, and a portion in large gallery with master. Secular training lesson.	Children in class-room and at lesson-posts. Powers of letters, and reading from lesson-boards, under master, and assistant, and monitors.	Play-ground. Observe what dispositions the children manifest, and train them accordingly on their return to gallery.	All the children at lesson-posts, under monitors. Lessons on natural History, Trades, Objects, &c.	Gallery. Moral training on the dispositions which the children may have manifested during the day while at lessons, and in the play-ground.	Dismiss after praise and prayer.

ROUTINE FOR A JUNIOR TRAINING SCHOOL.

Days.	9	9. 30	10. 20	11. 15	11. 30	12. 30	1. 30	2	3	3. 15	4. 15
Mon.	At play	Praise, prayer, Bible Training Lesson, Old Testament History.	Reading with Meaning, Derivation, Spelling.	At play.	Writing, Sen. Class, on Copy-books, Junr. on Slates, with Assistant.	At play	Secular Lesson in the Gallery.	Senr. Class, Arithmetic on Slates or Mentally, Junr. Mentally, with Assistant.	At play.	Senr. Reading, with Meaning, 30 min. Grammar 30 min., Junr. Reading and Spelling.	Dismiss.
Tues.	Do.	Do. Do. Emblems.	Manual, 15 minutes, then do. do. Master, with Junr. Class.	Do.	Do.	Do.	Senr., Catechism, with Meaning. Junr. Reading in Bible.	Do.	Do.	Geography.	Do.
Wed.	Do.	Do. Do. New Testament Biography.	Sen. with Master Do. Jun. with Assistant.	Do.	Do.	Do.	Secular or Scientific Lesson in Gallery.	Do.	Do.	As Monday.	Do.
Thurs.	Do.	Praise, Prayer, Read a Chapter, Senr., Drawing; Junr., Writing.	Do. Do. in small Classes with Monitors.	Do.	Arithmetic, Slate and Mental with Monitors.	Do.	Geography.	Reading and Analysis.	Do.	Music.	Do.
Friday	Do.	As Monday, Miracles or Prophecy.	As Wednesday.	Do.	As Monday.	Do.	Secular Lesson in Gallery.	As Monday.	Do.	As Monday, Master with Junr. Class.	Do.
Sat.	Do.	Do. Do. Sacred Geography.	Music.	Dismiss.	N.B.—The Senr. Class to be always taken by the first Master; the Junr. by the Assistant Master, unless the contrary is specified.						

*** Physical exercises during lessons.

ROUTINE FOR AN ADVANCED TRAINING SCHOOL.

Days.	From 9 to 9.30.	From 9.30 to 10.30*	From 10.30 to 11.15	From 11.15to 11.30	From 11.30to 12.30	From 12.30to 1.30	From 1.30 to 2	From 2 to 3	From 3 to 3.15	From 3.15 to 4.10	From 4.10 to 4.30	4.30
Mon.	Children and masters in playground.	Praise, prayer, and Bible history in gallery.	List called, and dictation on slates.	Play	Writing.	Pieces & play.	Secular lesson.	Arithmetic and geometry.*	Play	English grammar.	Vocal music.	Sing dismission hymn.
Tues.	Do.	Praise, prayer, and Bible training lesson in gallery.	Manual reading and analysis.	Do.	Do.	Do.	Shorter Catechism	Mental and slate arithmetic.	Do.	Geography.	Grammar.	Do.
Wed.	Do.	Do.	Etymology, reading and analysis.	Do.	Do.	Do.	Secular lesson.	Arithmetic	Do.	History, reading.	Vocal music.	Do.
Thurs.	Do.	Praise, prayer, and Bible reading in gallery.	Manual reading and analysis.	Do.	Linear drawing.	Do.	Secular scientific lesson.	Mental and slate arithmetic.	Do.	Geography.	Grammar.	Do.
Friday	Do.	Praise, prayer, and Bible training lesson in gallery.	Etymology, reading, and analysis.	Do.	Do.	Do.	Shorter Catechism.	Arithmetic and geometry.*	Do.	Linear drawing.	Vocal music.	Do.
Sat.	Do.	Praise, prayer, and Sacred Geography.	English grammar in classes.	Dismiss. hymn.				* With the elder class.				

*** Physical exercises during lessons.

CHAP. XXII.

PRACTICAL ILLUSTRATIONS OF BIBLE TRAINING LESSONS.

Some would teach the precepts, but are very tenacious lest the doctrines of Scripture should be taught in school; and others are equally tenacious lest they should not be taught. Now, we conceive every precept to be education, and we do not know any doctrine which is not at the same time practical. This requires no further illustration than simply the perusal of the Bible itself.

THE MODE.

So far as the system can be exhibited in this place, we practically proceed in the following manner:—

The whole scholars are sitting before you in parallel lines, each row rising above the other in the form of a gallery. In a school of 40, 60, or 80 children, of course, it must be a regularly built gallery.*

Psalm or Hymn.—Select such as are best suited

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* See Plate, Appendix.

to children, and the subject matter of the lesson, and which you wish them to retain permanently in their memory. Supposing the hymn contains four, five, or six verses, say five, and you commence it on Monday. Analyze one verse, and no more, then sing it. On Tuesday, analyze the second verse, uniting the ideas contained in the first verse with the second; and then sing both. Wednesday, analyze the third, and sing it with the other two verses, or alone. Thursday, analyze another verse, singing the third and fourth verses together. Friday, the same course, adding to the verse for that day the one of the previous day, or on Saturday, or on any day succeeding, the one which finishes the hymn,—give a rapid analysis of the leading sentiments of the whole, and sing them all. Thus, if properly analyzed and pictured out by familiar illustrations, the meaning will be understood, the exact words will have been committed to memory, and if the same tune has been sung on each of the days, the tune also will be remembered. It might be well also to cause the whole class to repeat the hymn, clause by clause, the trainer repeating each in the first instance, as an example, 1st, simultaneously; 2nd, row by row; 3d, two or three of the boys and girls individually. The children by turns might also, as a variety, be called upon to repeat each a line or a word in succession. We have trained a class of thirty or forty to repeat in this latter way occasionally, so nearly in the same tone of voice, and with such expedition, as almost to appear one voice a few yards distant. This mode, as an occasional exercise, annihil-

ates the frequent drawling tone of simultaneous repetition, when the natural principles of elocution are not attended to.* It also awakens and secures the attention, and actually forms a physical exercise; for example, when the children cannot have their usual sports in the play-ground, and are dull during a wet day. This may be resorted to in other lessons, as well as in repeating a hymn.

By this arrangement, a new hymn will have been understood, committed to memory, and sung, on the average, each week of the year.

When a hymn is committed to memory in the first instance, the words prove a barrier to the understanding, but the previous understanding greatly assists the verbal committal; we speak here of the great average of children, not of those whose whole power of mind consists in the memory of facts.† We believe many of our readers will remember how much the mere sound of words weakened the meaning.

The hymn is followed by a short prayer, which ought to be *simple*, and at the same time, audibly,

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* See Chapter IX.

† Like the blind man at Stirling, of weak intellect, with whom we have conversed, and who could repeat every word of Scripture, from Genesis to Revelation, without a mistake; and more than this, we were astonished to find, on trial, he could give, after the pause of a single second or two, the middle clause, or any clause of any verse, even in the least known passages of the Old or New Testament. This man appeared neither to understand nor appreciate the meaning; and yet he had all the words in his memory. He, of course, had had the Scriptures read to him.

slowly, and impressively repeated. The lesson of the psalm or hymn ought to be embodied in the prayer, and one or more points of the Bible lesson formerly given, or about to be given. The practice of embodying the Bible lesson in prayer, besides awakening the attention, secures variety, and fixes the subject on the memory.

The necessity and importance of taking only one verse each day, for analysis, will appear, when we bring to our recollection how many verses we can repeat, which we did not understand at the time they were committed; and the very words (we mean the sound of the words) formed a stumblingblock to the understanding.

A friend of ours was taught to repeat the twenty-third Psalm by rote. The fourth line had been committed thus, "The *quayt-wait* waters by," the sound *wait* instead of *iet* filling up the requisite number of syllables, and years elapsed before he understood that "*quayt-wait*" meant *quiet*, or could get rid of the sound. We might state twenty ludicrous mistakes; such as, "Whose son was Moses?" One boy answered, and none of the others could correct him, "*The son of his daughter, Sir.*" As a question by itself, it was not perhaps very easily answered, but as the sound of the answer, *the son of his daughter*, strongly resembled the one wanted, viz., *the son of Pharaoh's daughter*, it was of course given.

A lady of our acquaintance, when residing in Jamaica, taught a negro Sabbath School for religious instruction, and she states, that her uniform experi-

ence was, that the children who had been taught in schools where they had committed the words of Scripture to memory, without explanation, were more dull of understanding her explanations than those who had not been taught at all.

Avoid putting any fixed or stereotyped set of questions to the children. Although the leading points ought to be fixed in your mind from which you may diverge as you see fit, avoid repeating verses or passages not previously pictured out. Avoid putting questions above the comprehension of your scholars, or in terms not already pictured out. We shall give one illustration on each of these three points.

No. 1. Imperfect as mere verbal answering is, when every child knows all the answers in the lessons, and can repeat them, it is still more imperfect when the child only commits his own particular one to memory, which formerly was and still is too common in school. Most ludicrous scenes have taken place occasionally during public examinations, when a child happened to absent himself, and thus, by withdrawing a link of the chain, broke its continuity. An alert examinator, however, in most cases, can heal the breach, by a rapid movement to the next question in the order. A case lately occurred which illustrates the *rotation* system. The public examinator, among other written questions which he was to ask, put this one, "Who made the world?" The child answered, "*Noah, Sir.*" The examinator said, "I beg your pardon, children, I am wrong; that child is not here (meaning the child who was to answer the

question); I ought to have asked, "Who made the ark?"

No. 2. At an entertainment lately given to a large body of children, by the teachers, a friend of ours was requested to read out the words of the blessing they were to sing previously to their enjoying the feast:

> "Be present at our table, Lord;
> Be here and everywhere adored;
> These creatures bless, and grant that we
> May live in Paradise with thee."

This had been repeated and sung perhaps a hundred times before by the same children at different times. Our friend ventured to ask what the children meant *by creatures* (it being evident that on this hinges the whole meaning of the verse). They had no idea whatever, that *creatures* meant the beef and plum-pudding of which they were about to partake. But that a dog, or a cow, or a pig, was a creature, they easily comprehended; and it took twenty minutes at least to bring out this clearly to their minds by a variety of illustrations which it would be too tedious to mention. Had these children previously received a dozen or twenty training lessons, two minutes would have been sufficient to have elucidated such a point, for they were children who had been largely instructed, although not trained, in Scripture. In a properly conducted training school, children will be found ignorant of the meaning of a vast variety of words which they have read even in school; but the difference is this, that being accustomed to analyze words and sen-

tences, the trainer can touch some chord which instantly suggests the idea to their mind. This fact, however, proves the paramount importance of their not repeating or singing any passage in prose or verse, before they have been trained to understand its general and particular meaning.

No. 3. We may state a single case or two of unpictured out words being used by most intelligent examinators. The other day in the school of a friend, the children were asked, "Who is the efficient in regeneration? What is the instrument in regeneration? How does the word operate, causally or instrumentally?" &c. My friend adds that his scholars received from —— as in explanation: "This arises from the hypothetical union of the divine and human natures," &c., &c. Another examinator proceeded, "Little children, was there ever a time in the history of man, when the being and perfections of God were known by the light of unaided reason?" Of course, no answer was received. Such high-sounding words addressed to ignorant children, might as well have been propounded in Greek. He meant to ask, Was ever God known to man before the fall without the Bible? To the latter mode of putting the question several would have replied.

Before you conduct a Bible lesson, see that all are sitting erect, with heels drawn in, their toes angled outwards, and their hands folded on their knees or lap.* Then tell the children, slowly and very dis-

* See page 159.

tinctly, what you intend doing. The passage having been read, point after point, *after* you (not *with* you), and not more than one sentence at a time—you proceed with some leading point elliptically and interrogatively, as it were *telling the story*, and making it the children's own. You then *picture* out the subject in *all* its leading points and relations, having recourse to analogy and whatever may afford suitable illustration; thus rendering the whole subject present to the mind's eye in a simple manner, always preferring natural imagery or emblems to abstract terms. Such has been the mind of the Spirit in dictating the Scriptures, and all teachers of Christianity ought to follow it.

This can be accomplished only by a slow process, step by step; but then, as we have already stated, the children will be quite prepared to draw the lesson which the subject is fitted to convey. If the children cannot do this, then you have led or driven them too fast, or they have been blindfolded on the way—consequently, you must again go over every point progressively until you attain the object in view. Some may say, "This is too tedious a process, and requires more patience than we would choose to exercise;" or that it is too difficult. Our answer is, You will find it so only at the commencement. Every fresh attempt will open up new views upon every point, which will lengthen and expand, and become more easy by every exercise.

It is a principle of the training system not to tell the children, in the course of the lessons or exercises,

any thing but facts, provided they can be made to find the answers for themselves by analogy or illustration. The reason why, or the consequence, they must be prepared to tell you.

We would say to every Bible trainer—Avoid what is termed *preaching* in the school. It is really useless, *whatever self-complacency it may engender* in the young man who practises it. The Gospel should be *taught and pictured out* in the school, and afterwards preached and enforced from the pulpit. To the parent there cannot be, and ought not to be, any restriction.

No trainer must expect to succeed in his wishes at his first or second attempt; but we can assure him that each successive week or month will find him better able to develop and train the children upon the simple and natural plan laid down. No unnatural restraint is placed upon any. Every one is left to exercise the children according to his own peculiar cast of mind, as to the kind of questions he may propose, the ellipsis he may form, or the illustrations he may present.

Be content with illustrating one point each day—make use of all the knowledge the children may have previously acquired, do not take the honey, as it were, out of other flowers, not analogous, and put it into the one presented, as if you had made a discovery of what really is not in it, but take out the sweets out of the one daily presented in all their variety. Consider what 300 points per annum, and that number added for three, five, or seven years in succession, would do

in illustrating the pages of Scripture during private reading, or while listening to a gospel ministry.

STAY—STAGE I.

AN EMBLEM PICTURED OUT.

"The Lord was my Stay."—PSALM xviii. 17, 18.

CHILDREN.—It is said here, "The Lord was my stay." David the king of Israel, who was also called the ... *Psalmist*, said that the Lord was ... *his stay.*

Tell me, children, the meaning of the word STAY? (No answer.) What do you mean when you say, the Lord is my stay?* When David was surrounded by enemies who hated him and said, that "the Lord was my stay," what do you mean by God being his stay? *Stayed.* I wish to know from you what a stay is? *A thing that's stayed.* Think for a moment, children...*The thing that's stayed.* Do you call the thing or person a stay, that is supported. (No answer.)†

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* Unless the children have committed to memory some technical answer, generally speaking they will remain silent. The trainer, therefore, may put the question in two, or three, or more forms before he receives, or even expects an answer—each question being more and more simple and apposite, and each, of course, exercising the understanding of his pupils.

† Every word in italics is supposed to be supplied by the children. Great patience must be exercised with the answers of the children, for, although they may have some imperfect idea of what is meant, they may not be able to express it in words.

THE PICTURING OUT BY SOME FAMILIAR ILLUSTRATION.—Allow me to ask, have you seen peas growing in a garden? *Yes, Sir.* When the peas were grown a few inches above ground, what have you seen the gardener do to them? *Stick them.* The gardener sticked or... *stayed them.* He supported or stayed the peas by... *sticks—he stayed the pea sticks.* Think for a moment, children. Did the gardener stay the sticks? *He stayed the peas.* The gardener stayed or supported the peas by ... *sticks.* Each stick that supported or held up one of the peas, was to that pea a ... *stay.* The peas were stayed by the sticks, and the sticks were to the peas ... *a stay.* The pea, you know, has little fibres, called ... *tendrils;* you remember we had a gallery lesson upon creeping plants lately. The pea seizes hold of the ... *sticks* with ... *its tendrils.*

Are the peas able to stand upright of themselves, like a tree, or how? *They are weak—they have sticks.* Very weak, and they require ... *sticks.* Very right. The pea requires a stick or something else to keep it ... *from falling.* And without being stayed ... *it would not grow.* Would it not grow? *It would not grow up.* It would ... *fall.* Tell me, now, what the stick is to the pea? *A stay.* A staff to an old man on which he leans is ... *a stick.* Very true, it is a stick; but the stick or staff to him is ... *a stay. It keeps him up.* And when the wall of a house threatens to fall, and beams of wood are placed against it to ... *keep it up,* these beams are called ... *They are very thick.* True, they are very thick, but what

are they to the house? (No answer.)* The stick kept the pea from ... *falling*. What do the beams to the wall? *Keep it from falling*. *A stay*. *Stays, Sir*. Any thing on which we lean, or cling to for support, may be called ... *a stay*. If any of you, children, are acquainted with ships, you will know, that part of the rigging is supported by stays. *I know about ships, master, my grandfather lives in Greenock*. Very well, boy, you can tell what the rigging of a vessel is stayed by? *Ropes*. The ropes tied up in a particular way by... *the sailors*, keep up... *the sails* and other parts ... *of the rigging*. What do you call the ropes when used in this way? *Stays*. A staff to an old frail man may be called ... *a stay*. And you told me what the pea requires to keep it up? *A stick*, or ... *stay*. You will remember what was said about ivy clinging to trees, and ... *bushes;* and these trees and bushes were to the ivy, ... *stays*. Suppose I were weak and unable to stand upon my feet, and some of you held me up, what would you be to me? *A stay*.

Having presented a natural picture, you apply it—you give the moral lesson—you draw the natural picture as the comparison of the spiritual lesson—"Look on this picture, and on that."

Now, what does David the king of Israel say in the verses you have just read? Look at your books. (The children read the two verses *simultaneously*.) The king of Israel speaks of enemies that he had to

* The trainer must now go over the outlines of the former illustration.

meet stronger than he was himself. To whom do you think could he look for help? *God.* David says ... What does he say? "*The Lord was my stay.*"

You know that the pea has little fibres, called ... *tendrils* or ... *holders*, that lay hold of any thing, such as a ... *stick* to ... *keep it up*, and when it loses its hold, what happens? *It falls.* Now, David, when he had very strong enemies to meet, and was likely to fall before *them*, he naturally looked for some stay to ... *support him.* Who was David's stay? *God.* He believed that God would ... *help him.* He trusted ... *in the Lord*, and he was to him ... *a stay.* You say that the Psalmist believed that God would ... *help him.* That is, that he had ... *faith* in ... *God*, and like as the pea held ... *the stay* by its ... *tendrils*, so David, as it were, held by God, how? *By believing in him.* Give another word for believing? Faith. David in every difficulty trusted .. *in God.* And what did God do? *He supported him.* At the time we now speak of, when he had strong enemies who came ... *against him*, and who ... *hated him*, to whom did David look for help and support? *To God.* The Psalmist, trusting in him, and feeling that he was ... *supported*, said, ... *The Lord was my stay.*

And, now, the trainer may picture out various circumstances that may or do occur in the experience of his scholars, such as danger, difficulty, or sickness, and inquire, or rather bring out (according to the system), To whom ought, or may, they look to in such circumstances,—drawing conjointly with the children, 1st, The natural picture—2dly, Applied to David the

king of Israel, who, in this psalm, expressed his confidence in God as his stay—and, 3dly, The application of the same confidence they themselves ought to have in God,—making use of all previous lessons they may have had, such as, "He will not break the bruised reed," "I will be a father to the fatherless," "The orphan's stay," &c.

STAGE I.

A NARRATIVE PICTURED OUT.

The man with the withered hand.—MARK iii. 1—5.

Verse 1. "And he entered again into the synagogue; and there was a man there which had a withered hand. 2. And they watched him whether he would heal him on the Sabbath-day that they might accuse him. 3. And he saith unto the man which had the withered hand, Stand forth. 4. And he saith unto them, Is it lawful to do good on the Sabbath-days, or to do evil; to save life, or to kill? But they held their peace. 5. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out; and his hand was restored whole as the other."*

* The trainer conducts the reading of the passage, as follows: verse 1st, And he entered. The children repeat, *And he entered* —again—*again*—into the synagogue—*into the synagogue;* the children repeating *after* the master simultaneously, and in the exact tone of voice with him. After they have acquired the

In giving the following illustration, so far from fixing down certain questions and ellipses to be slavishly followed by the trainer, we merely give the idea as a general principle. The most experienced trainer would assuredly not bring out the same answers twice from the same children.

In actual practice, let it be observed, that nearly double the amount of words in these examples will generally be used, consequently some of the transitions may appear rather too abrupt. Patience is particularly requisite in training.†

The same idea may be repeated over and over again *in different words*. By varying the illustrations, and reconstructing the sentences, whereby excellent ellipses are formed, which the children readily answer or fill up, not only is the mind better exercised—their attention being kept up—but a deeper impression is left; and the picture itself, whether of a point incidentally during the progress of the lesson, or of the whole subject, is of more permanent endurance.

OUTLINES OF POINTS WHICH REQUIRE TO BE PICTURED OUT STEP BY STEP.

1. The synagogue.—2. Difference between a synagogue and a church or a mosque, &c.—3. Jesus entered.—4. Those in the synagogue.—5. A man who had a withered hand.—6. The Jews all around watching Jesus.—7. What ought to be done on the Sabbath-day: good or evil?—8. Their silence.—9. Jesus

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habit of reading slowly, distinctly, and in a proper tone, they may be permitted to read simultaneously and individually, without previous reading by the trainer.

† The first stage is intended for infants *in knowledge*, whether of three, six, or twelve years of age.

looking on them with anger.—10. Was it right to be angry?—Passages regarding anger in Scripture.—11. The man asked to stretch forth his hand.—12. Makes the attempt, believing in Christ's power, and stretches it out.—13. Restored whole as the other.—14. If he had refused to stretch forth his hand, what would have followed?—15. But he did stretch it out.—16. Therefore, &c.

FIRST STAGE OF TRAINING.

Now, children, we are to have a lesson from this book: What book is this? *The Bible.* What other name is it called by?* *Scriptures,* or the ... *Bible.*† Any other name? *No, Sir.* You say, No. Suppose, children, that any friend wrote or sent a letter to you from London, or the West Indies, about something they wished to say to you, what would you say that that friend sent you? *Word.* That they had sent ... *word* about something they wished you ... *to know.* You would say, you had got ... *word* from your ... *friend.* Well, then, God told his servant Mark.—I may tell you that Mark was one of the four who wrote the gospels. You know the first book in the New Testament? *Matthew.* And the next? *Mark.* Then? *Luke.* And? *John.* Well, Mark wrote what is contained in this book, —the book called ... *Mark.* And when you read it, he is sending you ... *word*—the word from ... *God.* This book, then, is the ... *word of God;* just what God wishes to say to me and to ... *us,*‡ and to ... *every body.*§

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* Should none of the children know the name Scriptures, the trainer will of course tell them. When once the children get to a right understanding of what the Bible is, as the word of God, *this introductory mode will be quite unnecessary.*

† Every word in *italics* is supposed to be the answer of the children; the pauses marked thus ... show where the trainer forms an ellipsis, which (by the children) is afterwards answered and filled up by the words in *italics.* Whilst in the initiatory, or earliest stage, a single word or at most two, but which must *of course embody the meaning* of the sentence, else an ellipsis would be *a mere guess,* and not training; yet as the children advance in knowledge and facility of expression, several words at a time may be left out. These ellipses fill in the innumerable interstices, which no direct questions can supply.

‡ Action or manner, and tones of voice, suited to the words, ought constantly to be kept in view in the process of training.

§ Our limits forbid enlarging upon this point. It is better that the child

We shall now read a short passage out of the ... *Bible*, or ... *Word of God*, and I have to request perfect ... *silence*. It is about a man who had a withered hand. The lesson is from one of the miracles of our Saviour. You know our Saviour lived on this earth about ... How long? *About* 1800 *years ago*.* You will find the passage in the Gospel † according to Mark iii. 1. All will find the place, and make no bustling or noise in turning over the ... *leaves*. Look at me. You will turn over the leaves in this way. Hold your Bibles properly, not with the thumb in the middle, for that will ... *dirty the book*. Placing your thumb in the middle, will soil or dirty ... *our books*.‡

The whole of the gallery will read each of the verses in one... *voice*. That is ... *simultaneously*. Remember that the whole gallery repeating in one ... *voice*,—a number of children reading together in ... *one voice*, means ... *reading simultaneously*. Repeat the word ... *simultaneously*. Reading simultaneously, means ... *altogether*. Very well, look at your books. (Three or four read a verse individually, in succession, after the master.) The whole gallery will now read the first verse with me :

"And he (that is...*Jesus*) entered again into the synagogue, and there was a man there which had a withered hand."

He, that is ... *Jesus*, entered. Jesus entered into the...*syna-*

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do not get too much on any one day, only little by little. The "Word" being one of the titles of Christ, and the "Word" being "made flesh," must be brought before the children's attention, at other and subsequent exercises. Such minuteness or variety of preliminary observations as we are exhibiting in this example of the FIRST STAGE in training, is not requisite at the commencement of every lesson. It must be done, however, occasionally, to engage their attention, and impress their minds with the idea that the Word of God is a word or a message sent to themselves.

* If the children do not know this fact, of course they must be told it.

† Previous to conducting a first lesson from one of the gospels, prophets, or epistles, the distinction between each class of books must be pictured or drawn out, and occasionally afterwards, to refresh their memory, and at the same time secure that no new scholar remains ignorant.

‡ Those who cannot read, listen to the passage being read conjointly by the master and those who are able to read; all, however, unite in the exercise of picturing out.

gogue, and who is said to have been in the synagogue? *A man which had a withered hand.*

Do you know what a synagogue is? (Children are silent.) What do you call the place where Christian people go to worship on Sabbath? *A church.* Very well. Christians worship ... *in a church.* The Jews also went to a place of worship. What do you call the place that the Jews worshipped in? (No answer.) Look at your books, children. *Synagogue, Sir.* The place where the Jews worship, is called ... *a synagogue.* Don't forget the name ... *synagogue.* The Jews worship in ... *a synagogue,* and the Christians in ... *a church.* Churches and synagogues, therefore, are places ... *of worship.**

The Bible says, He (that is ... *Jesus*) entered into the synagogue or place of ... *worship,* and there was a man there which had ... *a withered hand.* Do you think Jesus had been in the synagogue before? *No, Sir.*† Look at your books, and read with me, "And he entered *again* into the synagogue." *It says "again."* What does that mean? *That he had been there*

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* The frequent repetition of the same terms, and the employing of varied illustrations, may appear tedious to some of our readers, but in actual practice they are absolutely necessary, even to a greater extent than we exhibit here, to secure the understanding of the passage by all. Repetitions and variety make the requisite impression on the human mind; like the ancient and modern engines of war—the battering ram and the bullet, on the resisting bastion. What one shot will not do, a dozen may accomplish.

† This shows the slight impression the simple reading of the Scriptures makes on the mind of an uncultivated child. Every error in the answers ought to be corrected, not by saying, Children, you are wrong; but by the masters repeating the answers properly, as they ought to be in tone and substance; then causing the children to fill up the sentence in one voice, sometimes in the same, but generally in other terms. The using of various terms having the same meaning, cultivates the understanding, as well as the verbal memory. If it is asked, What shall we do, when probably three or four wrong answers, and one or two right ones, are given at one time by different children under *this* simultaneous method? we answer, *fix upon one of the wrong answers, repeat it audibly,* and you may either ask a question somewhat analogous, in order to show its absurdity, which the children very quickly perceive—the simple repetition sometimes will do—*or you may repeat one of the right answers given by another child in such a tone and manner* as to show the answer to be the correct one; then cause the whole gallery to repeat it, as the correct one, in different terms, however, and then proceed with the next step of the subject. *You have trained them on that point*—they are prepared to walk forward. It is

before. Yes, Jesus had often been in the temple,* and in the Jewish synagogues to ... *worship*, and thus he has left an example that we should follow†... *his steps*, that we also should go to ... *church*, and worship ... *God.* Jesus worshipped ... *God*, his heavenly ... *Father.* Give me an example. One child answers, *Jesus prayed all night on a mountain.* Another, *he sung a hymn.*‡ Well, then, after Jesus had entered the ... *synagogue*, he saw there a man who ... *had a withered hand.*

Do you know, children, what a withered hand means? *A withered hand.*

No doubt, a withered hand is *a withered hand;* but can you inform me what it is? Can you give me some illustration of what you mean?§ Is it a fat or a lean hand, or is it neither? What is it? *It's lean, Sir.*

When you see a very old person's arm, how does it look? *Withered.* Quite withered? *Withering, Sir.* Well, then, the man's hand was ... *withered.* Of what use could his hand be? *None, Sir.*

Why? *Because it was withered.* Without any ... *power.*

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of great importance that the children's answers be acknowledged, whether *right* or *wrong*, or at least one of the answers. Children like to have what they say attended to, *and graver persons too.* If you do not acknowledge the answers, the scholars are apt to get into confusion, by repeating the answers over and over again, some of which may be right and others wrong. As the trainer proceeds with the exercise or lesson, one or more amongst the number present are almost certain to know the answer required, and to express it; so that, although only a very few may have known, or thoroughly remembered the facts,—by this principle not only is the memory refreshed, but those who are ignorant, joining in the answers of their companions, must, therefore, learn. Whatever answer or ellipsis any one gives, if correct, the master should require the whole scholars to express the idea in a firm, soft tone, avoiding boisterousness and too great rapidity; and what is lost in celerity, ought to be made up emphatically.

* The children are supposed to have had a lesson on the temple, as a place of worship, but none on the synagogue.

† At the second or third stage in training, a larger ellipsis would be made stopping at the word that... they filling in the idea.

‡ This we term an incidental lesson, which occasionally occurs during the course of a general lesson, and ought always to be seized upon when it can be *naturally* drawn.

§ The master might show what a withered arm is, from the history of many of those Indian devotees, who, to atone for sin, or to get themselves idolized, hold their arm or arms up for years, until they get withered.

Now, I ask you, Was it love for the Sabbath-day that induced them to watch Jesus? *No, Sir, that they might accuse him.* To whom? You don't know this (fact), therefore* I shall tell you: It was to the chief priests. The chief priests hated Jesus; and the Pharisees, knowing that they hated ... *Jesus*, and wished to do him harm, even to ... *kill him*, they watched an opportunity to tell these priests.† Some of these Pharisees were ministers of the Jews, but they were very unlike ... *ministers*. They were very unlike ministers who preach the...*gospel*, and ought all to ... *be very good*. These priests were ... *bad*, for they desired ... What did they desire or wish to do to Jesus? *To kill him*. They wanted to find some ... *pretence* against Jesus, that they might ... *put him to death*. The Pharisees, therefore, could have no real love for the ... *Sabbath-day*. Their motive in watching him was not love ... *for the Sabbath*, but ... How did they feel towards Christ? *Hatred*. Their motive, then, in watching Jesus, was not love to the ... *Sabbath-day*, but ... What was their motive? *Hatred to Christ*, and a desire to inform the chief priests, who also ... *hated him*. What did they think Jesus likely to do? *To heal the man with the withered hand*.

We shall now read the next verse:

Verse Third—All read in one voice, that is...*simultaneously*, and very slowly, and...*distinctly*.

"And he saith unto the man which had the withered hand, Stand forth."

Where do you think the man was when Jesus said, Stand forth? What part of the synagogue was he in? *In the back seats*. How do you think so? *Because Jesus said, Stand forth*. You think, then, that this poor man who had the withered hand

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* The trainer has developed the extent of the children's knowledge, which is this, that they do not know the name or fact; he must, therefore, tell them; but the lessons to be drawn from the fact or facts, he must not tell; such must be pictured out, and they must, or ought to be prepared to tell him.

† They of course know something about the priests before, but still they e noticed, lest every one might not know.

was...*in a back seat.* Why? *Because he was to stand forth—to come out.* Where was he to stand? *In the midst.* In the ... *middle of the synagogue.* Before all the ... *people,* that is, before all these proud ... *Pharisees.* And for what purpose? *That they might see him better.* That they might see what Jesus was...*going to do.* What was he going to do? *To cure the withered hand.* Then, this man was asked to...*stand forth,* or rather commanded...*to stand out* from...*the back seats.* And why do you call this man poor? The Bible does not call him poor? *The Pharisees always took the best seats.* You think, therefore, he was a ... *poor man,* and not ... *a Pharisee.** Now, then, children—Does the Bible say there were seats in the synagogue? Look, if you please, at the verse. It simply says ... "*Stand forth,*" whether he, or any, or ... *all,* had been sitting, we are not...*told,* but Jesus bade the man...*stand,* we shall suppose in the...*middle of the synagogue,* that he might be...*better seen.* By whom? *By the Pharisees,* all around the...*church.* We are now speaking of a Jewish...*synagogue,* not a Christian ...*church.* Then, we shall suppose the man standing in the middle of...*the synagogue,* with...*the Pharisees* and other...*Jews* standing...*round him.* So that every one could see the miracle that Jesus was about...*to do.*

Tedious as this process may appear on paper, most certainly in actual practice a larger amount of words would require to be used than are here exhibited, and besides some other imperfect or improper answers by the children, not imagined here, would require to be disposed of *on the principle of the system.* For the sake, therefore, of economizing our limited space, in what follows of this lesson, we shall simply state the points which may be brought out conjointly with the children, and applied by him to them *incidentally,* as the trainer proceeds, taking care at the last that the grand lessons of the whole passage be brought out clearly, viz., the compassion, omniscience, and almighty power of Jesus.

Verse Fourth.—Was it right in Jesus to heal on Sabbath-

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* The trainer must be content with this answer, otherwise "both eyes would be taken off from the road." Yet, in revising the lesson (as usual), a field is opened for an INCIDENTAL LESSON, that a poor man might be a Pharisee in real disposition and character.

days? Were the Pharisees right or wrong in opposing Christ's desire to heal on that day? What was their motive? Why did the Pharisees hold their peace? V. Fifth,—Jesus looked round about him with anger—Was this right? Draw out the Scripture precept, "Be ye angry and sin not." The command "stretch forth"—The consequence of attempting to do so (in faith of Christ's power). How was the man enabled to stretch forth his withered hand? Could not do it by his own strength (of course)—he, however, made the attempt—he believed or had faith in the power of Jesus—*in* doing so he received the power—he stretched his hand forth, and it was restored whole as the other.

N.B.—These several points will all require to be brought, or "pictured out," slowly and progressively.*

What has been faintly exhibited here would occupy two lessons, and the after conduct of the Pharisees "taking counsel together," would occupy the time for another. The hymn and prayer ought to be in accordance with the lesson.

EXAMPLE III.

STAGE II.

AN EMBLEM—"EVEN AS A HEN," &c.

"Even as a hen gathereth her chickens under her wings," &c.—Matt. xxiii. 37.

Children, I shall see if you remember the lessons we had formerly from this passage. The Jews had killed many of the

* Were this lesson conducted at the close of Stage II. not more than one-half of the amount of words would require to be used, from the amount of facts and ideas the trainer would have to build upon, which the children must have acquired.

prophets whom God had sent to teach and to...*preach to them.* Do you remember any of the prophets that they killed? *Isaiah, Jeremiah.* Any others? *Abel.* Yes, from righteous Abel, whom Cain, his...*brother, slew,* down to...*Zechariah,* the son of Barachias, the Bible says God would require their blood of that ...*generation.* That is to say, that that generation would be punished for all these...*murders,* because they had not...*repented of their sins.* God had sent his servants the prophets to ... *preach to them.* And what did the Jews do? *Killed them;* many of those whom God had...*sent,* and now they were about to... What were they about to do? Whose life were they about to take away? *Christ's.* After they had killed God's servants, the...*prophets,* they were about to kill his...*Son.* As the Bible says, His only...*Son.* Tell me how Jesus felt when he entered the city. *He rode upon an ass.* True, he rode upon an ass; but what did he say? How did he express or tell how he felt? *He wept over it.* Yes another part of the Bible says, Jesus, the Son of God...*wept.* He wept when he beheld the city of ... *Jerusalem* doomed to ... *to be destroyed.* Whether do you think he was grieved for what the Jews were about to do to himself, or was it on their own account that he wept? (Silent, being rather too complex.) Did Jesus weep for himself or for them? *For the Jews.* He wept for ... *them,* because they were soon ... *to be destroyed by the Romans.* He was not sorry for...*himself.* He willingly gave himself to...*die.* For whom? *For us,** and for the...*Jews.* For all mankind that...*believe in Him.* Well, then, what did Jesus ride into Jerusalem upon? *An ass.* And, thinking upon what was to happen to them, he... What did he do? *He wept over it.* Do you remember any other occasion when Jesus wept? *At the grave of Lazarus.* Jesus wept with Martha and Mary who had...*lost their brother.* The Bible says, Rejoice with them that do rejoice, and ... *weep with them that weep.* Jesus, therefore, wept with those that...*wept.*

Read verse 37.

"How often would I have gathered them together, even as a hen gathereth her

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* Incidental lesson.

chickens under her wings, and ye would not."

Jesus says he would have gathered them together, "even as a hen." Can you tell me how a hen gathers her chickens together? Have any of you ever seen a hen gathering her brood of chickens together! *Yes, Sir, my mother has hens.* And have your mother's hens any chickens? *Yes, Sir, they have seven chickens.* One of your mother's hens, I suppose, has ... *a great many chickens.* This girl will tell us if she has ever seen the chickens run under the wings of the mother? *Yes, Sir, she chucks, and they run under her wings.* Chickens are ... *young hens.* When do they run under the wings of the mother hen? *When they are frightened.* Fear causes them ... *to run under the hen.* Whenever the hen perceives, that is, sees or ... *thinks* there is any danger to...*the chickens*, she spreads her wings out round about her body, and cries ...What does she cry? *Chuck, chuck.* And what happens? *They all run under the wings* of their ...*mother.** If you held your father's hand in the street on a dark...*night*, you would think you were...*quite safe.* You would think yourself quite...*safe* from...*danger.* Or if this little girl were to be attacked by a dog, and her mother took her in her arms, how would she feel herself? *Safe.* Quite...*safe.* Very well, the chickens run under the wings of ... *the hen* when they are ... *afraid of being hurt.* And when they are under the wings of the hen, they ... *think they are safe.* And are they safe, think you? *Yes, Sir.* Suppose a dog or cat were to run after the little chickens to seize them, where would they run? *Under the wings of the hen.* And the chickens would feel themselves ... *safe*, and a dog or a cat would be afraid to ... *come near the hen* for fear of ... *having its eyes picked out.*

Now, then, children, do you know how many inhabitants there were in Jerusalem at that time, that is, when Jesus was in this world? *Fifty thousand—More than half-a-million, Sir.*† The last answer was right, children. Jerusalem was an immense

* Action is of great importance at this stage of the exercise. The trainer may spread the fingers of both hands, moving them circularly round his body, and pointing his fingers to the ground in imitation of the pinions of the hen.

† Various answers, of course, are given in the gallery.

city like ... *London*, and it contained more than fifty thousand ... *inhabitants*. It contained, let me tell you, above half-a-million of people—men, women, and ... *children*. It is said by Josephus, a Jew, who lived about that time, and who wrote a book or history of the awful destruction of ... *Jerusalem*, that in the city and neighbourhood, of men, women, and children put together, there were destroyed by the Romans twice the number you state. How many would that be? You said above ... *half-a-million*, or 50,000. I shall tell you of this sad affair, which is told by ... Who wrote the book we are now speaking of? *Josephus*. The man lived at the time of our Saviour, and he says that there were a great many strangers gathered together at Jerusalem, just before the Roman army came against it, so that although there were not nearly a million of inhabitants in ... *Jerusalem*, yet one way or another, what with the sword when they were ... *fighting*, and by famine and other ... *things*, more than one million persons were slain and otherwise destroyed, not merely men and women, but ... *little children*. Yes,—the people not being able to get out of the city, on account of the Roman army that was round ... *the city*, many thousands, wanted food so long that ... What happened, think you? *They died;* but, before they died, they were known to eat almost anything they could get; even rats and other ... *animals*. What else would you call these? *Vermin*. What a sad condition they were brought to by the Roman army, and by famine, or want of ... *food;* and what was still worse, children, they fought among themselves. No wonder, then, when Jesus knew all these sad things that were to ... *happen*, that he ... What did he do when he looked on the city? *Wept over it*. Jesus was sorry at the punishment that was to come upon ... *them* for their ... *wickedness*. Mention any of those great sins? *Killing the prophets*, and rejecting ... *Christ*, and now they were about to... *kill him*.

But Jesus said he would have taken all these people—all this immense number of ... *people*, under ... *his wings*. Look at your books. The Bible says, "How often would I have gathered thy children together." Jesus here says that He would have gathered all the children of Jerusalem, not merely the little ... *children*, but the ... *big children*, all the people of ... *Jerusalem*,

under ... *his wings.* And they would be quite safe, as safe as the chickens are ... *under the wings of the hen. Jesus had no wings, master.* This little boy is quite right; Jesus had ... *no wings.* Can you tell me of what use the wings of the hen are to the chickens? *To keep them safe.* Then, suppose any of you, children, in the gallery were afraid of being attacked by some animal while you were going home from school, and I were to take you under my arm, what would my arms be to you? *Protect us.* I could not fly with my ... *arms,* but my arms could... *keep us.* My arm could keep or protect the *boy* or...*girl,* as the ...*wings of a hen* to the...*little chickens.* My arms are able to protect a ... *child,* and the wings of the hen are sufficient protection to ... *little chickens.* Then, to be under Christ's wings is to be under his ... *care* and ... *protection.*

Now, would *you all* be safe at this moment were a furious bull or dog to come into this school? *No, Sir, there are too many of us.* Would I be safe under your wings or protection? *No, Sir, we're too wee.* Give me a proper word for *wee. Little.* Little is the ... *proper word* to ... *use.*

* Now, children, you think that one of you might be safe under my ... *arms,* but that the whole school would not be safe. Let us see what the Bible says:—"How often would I have gathered you together"—that meant ... *all the people of Jerusalem*—"even as a ... *hen gathereth her brood under her wings,* and ye...*would not.*" (Expressed very slowly, and in an under tone of voice.) "And—ye—would ... *not.*" Just like too many persons who will not put themselves under Christ's protection. They will not come...*to Christ.*† They will not put their trust in ...*Jesus,* or believe...*in him.*‡ And although Jerusalem was a large city, almost as large as...*London,* yet Jesus says he would often have taken the whole hundreds of thousands of the...*people* of the ... *Jews* who lived ... *in Jerusalem,* under his wings, and keep them all quite ... *safe.* Could I or any here do that? *No, Sir.* Who could do that? *God.* God only could do ... *such a thing.* Then, who must Jesus Christ be? *God.* But Jesus

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* Physical exercises must not be omitted, to keep up the attention in conjunction with picturing out.

† Incidental lesson.

‡ Incidental lesson.

wept when he looked on Jerusalem. At another time when Jesus looked on that large city, doomed to destruction for its great ... *wickedness* ... What did he do? *He wept over it.* You remember, also, that Jesus wept...*at the grave of Lazarus.* It is said in that interesting account, on approaching the grave, ... *Jesus wept.* Can God weep, think you, children? *No, Sir.* God cannot ... *weep* or shed tears as ... *we do*, but Jesus...*wept.* Then what must Jesus be? *Man.* Why? *Because he wept.* Man because he ... *wept*, and ... What else was he besides man? *God.* God, because he ... *could take all Jerusalem under his wings*, or under ... *his care* and ... *keeping.* Then what must Jesus Christ be?...*both God and man.*

STAGE II.

AN EMBLEM PICTURED OUT.

"As the shadow of a great rock in a weary land."—Isaiah xxxii. 2.

* You remember, children, we had one or two lessons from this verse some time ago, and we shall now have one from the last clause. Read it very slowly after me.—"As the shadow of a great rock in a weary land."

You told me before that the "man" who is as a hiding-place from the wind is the ... *man Christ Jesus.* That when the wind blew violently, he was as a ... *hiding-place*—a place of ... *shelter*, and when the tempest ... *came on.* What do you mean by a tempest? *A very severe storm*—a storm so severe that ... *every thing is carried before it.* Well, when a traveller is overtaken with a tempest, he, that is, the ... *traveller*, requires not merely a hiding-place, but a ... What is it said God would be from the tempest? *A covert.* That... *God* would be not merely a ... *hiding-place*, but ... *a covert*, something completely to ... *cover the traveller in* from ... *the tempest.* And that in those

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* After the usual preliminaries, including physical movements and arrangements, and reading the whole verse with the children. Master.—A man shall be—Scholar—*a man shall be*—a hiding-place from the wind—*a hiding place from the wind*, &c.

dry hot countries, what would Christ be like? *As rivers of water.* As rivers of water in ... *a dry place.* Who will rise up and explain the substance of our last lessons on this passage? (Several hands are up.) Jane, you explained last lesson. We shall take Thomas this time. Thomas, what do you say about the hiding-place. *You told us, Sir, that in the land of Palestine the people were frequently overtaken with dreadful winds, more severe than in this country, and that the sand and dust rose so much that the travellers required a hiding-place;* and there being no trees or shelter, particularly in the desert, that when ... *the storm arose, they were like to be destroyed, unless they had a hiding-place,* something to ... *shelter them from the storm.*

Now, Agnes, what do you say about "a covert from the tempest?" A hiding-place might do to ... *keep us from a strong wind,* but ... *a tempest being more terrible still, requires a covert.* Why? *Because the dust flies much higher,* and in ... *larger quantities;* and what else? *Might bury the person in it.* Very right, Agnes. Now, several others held out their hand, what do you say about "Rivers of water in a dry place?"* All the gallery will answer. (Shoulders back, heels ... *close,* hands ... *on knees.*) Christ is said to be to his people when they are ... *distressed* by the storm ... *of affliction,* as ... *a hiding-place,* and when these are most severe, what is he said to be? *As a covert from the tempest.* A tempest is like to ... *carry every thing before it,* trees, and ... *houses, and every thing,* so that it ... *is impossible to stand against it.* What condition would you expect a person to be in who had suffered a storm or tempest, with clouds of dust flying about him? *Very thirsty, very choky.* Now, Robert, what do you say about "the rivers of water? What would the traveller do, were he to meet with a river? *He would take a bath.* And what else? *A capital good drink.* Whether would he bathe or drink first, think you? *Drink. He would do both.* You think he would both ... *bathe and drink at the same time.* Why? *He would be so burning and thirsty.*

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* This, of course, is a mere revisal of what they formerly were trained to.

When God's people, in this world, are so troubled and distressed, what is Christ Jesus said to be ... First? *"As a hiding-place from the wind,"* and ... *"a covert from the tempest,"* ... *"as rivers of water in a dry place;"* but there is something else in a barren, dry, desert land, which refreshes a traveller when the sun is very hot. What do you think that may be? Look at your books, if you please, and read after me.

"As the shadow of a great rock in a weary land."*

You see the sun shines through this window. Is there any shadow there? Show me a shadow. *That is a shadow behind the chair, Sir.* Is there any other? *Behind the book-stand.* My hand placed so, behind the ... *chair,* or the ... *book-stand,* does not receive ... *the rays of the sun.* My hand kept in ... *this shadow,* will not be ... *so hot* as now, when the ... *sun shines on't,* as when the sun shines ... *upon it.*

Now, children, we shall suppose a man travelling in a weary land. What do you mean by a weary land? *A land where one is weary.* True; but why is it called weary? What makes the traveller weary? *The heat* and *thirstiness.* You mean that he will be very ... *thirsty* and ... *heated* in such a land as we are ... *speaking about.* How is the sun? *Very hot,* and therefore that it will be to him a ... *weary land.* People sometimes say, O what a weary world. When do they say this? *When they are in trouble;* when they are afflicted very ... *much.*

Tell me, children, what country is Isaiah the prophet speaking about? Is it a cold or hot country? *A hot country.* Why is it a hot country? What is the name of the country? you will remember I told you formerly ... *Palestine.* Palestine is a hot country. Why? Look at the globe or map, children, and tell me why? *It is near the equator, Sir.* And I told you that those countries near ... *the equator* were ... *hot countries,* because ... Why are they hot? Because the sun is ... *perpen-*

* This now requires to be pictured out, making use of all the children's previous knowledge.

dicular, or ... *nearly perpendicular*. Were you walking along the street in a very hot summer day, and the sun shining very brightly, which side would you walk on? *The shady side*, the side which is ... *shaded by the houses*. Or, were you walking in the country, you would like to be ... Where would you like to be? *Under trees*. You would like to be under a tree or ... *shade*. Why? *To keep our heads from the heat of the sun*.

Now, children, it is said that Christ will be to his people, that is, those that ... *follow him*, because they ... *love him*, Christ will be to his people as a shadow of ... *a great rock*. Why a great rock, and not a small rock? What is a rock? *A large stone*. No doubt, a rock is a large stone. Would you call a large stone the size of this table, a large rock? *No, Sir, much larger*. How large, think you? *Like a house*. Would a wall the height of this room not shelter you from the sun? Were you ever shaded by a wall on one side of the road? *Yes, Sir, but the sun is straight up*. Where? *In Palestine*, and, therefore, you think, while a wall the height of this ceiling might shade you from the rays of ... *the sun* in this country, that it would ... *not do so in Palestine*. Why? *Because the sun is perpendicular above our heads*, nearly ... *perpendicular*. You think that a small rock would not ... *do*, but a ... *great rock would do it*.

Look at this black board. You see what I have drawn. We shall suppose this a small rock, and that ... *a large rock*. If the sun were perpendicular, that is, straight above our heads, would you be shaded were you standing or sitting at the bottom of either the one or the other of these rocks? *Yes, Sir*. Observe, children, if the sun were shining down from here (the top), where would it shine upon a man standing here? (the bottom). *His head*. Supposing, then, the rocks to be quite perpendicular, or ... *square* from top to bottom, what difference would the large rock make to the small one? (Silent.) Does the sun, even at mid-day, appear to be immediately above the heads of the people of Palestine? Are its rays perpendicular? Look at the map. *No, Sir, not perpendicular*. The rays of the sun are ... *nearly perpendicular*, as you told me before, but ... *not quite perpendicular*. Well, if not quite perpendicular, the sun will be ... *here*

(a little to the one side), and if I draw a straight line this...*way*, for you know light, or the rays of the ... *sun* we are now speaking about, go ... *quite straight*,* and if I bring a straight line this way from the sun to the top of the rock, and from the top of ... *the rock* to where the man is supposed to be, what will happen? *He will be in a shadow*, just as my hand now is in the shadow of this chair, or this ... *book-stand*. Under which of the rocks would the man have the greater shadow? *Under the large one*, just as you see on ... *the black board*. All rocks, children, are not square, like those I have ... *drawn* on the board, nor are they all ... *perpendicular*. But whether they are quite perpendicular or ... *not*, you see that a large rock will give the ... *best shadow* or ... *shade*—the greater the shadow, the more will the weary traveller be ... *refreshed*. Why? *Because the large shade will make the shaded place cooler*. Let me tell you, that in these weary lands the traveller may walk many miles under the ... *burning sun*, without finding a house or a tree, or even a small bush to be ... *a shade to him*.

Now, children, Christ is said to be a great number of things to his people. Mention a few of these. What lessons were we revising just now? "*A hiding-place* from the ... *the wind*." "*A covert from the tempest*." As rivers of ... *water in a dry* place. Mention a few things which Christ is said to be to his people. *A rock* to ... *stand upon*. A star to ... *guide us*. A refuge to ... *the oppressed*. And what is he said to be in our lesson to-day? "*As the shadow of a great rock in a weary land*." When his people are afflicted and distressed, like ... *the traveller in the weary land*, what will Christ be to him? *As the shadow of a great rock*, not merely as a small rock, which would not ... *shade him sufficiently*, but ... *as a great rock*. In another lesson it is said, "We shall sit under the shadow of his wings with great delight." So the traveller would sit under the shadow of the ... *rock* with ... *great delight*. Christ's people, you say, children, are those who follow ... *God*, and put their trust ... *in him*. Christ is compared in our lesson to ... *a great rock*, the shadow ... *of a great rock*. Suppose the man travelling in the weary desert did not go under the shadow, what

* This is not the time, of course, to teach the refracting influence of the atmosphere on the rays of the sun. A straight line is sufficiently explicit.

would happen? *He would not get cooled.* He would not enjoy the ... *shadow.* Well, suppose, when we are in distress or trouble, that we do not go to Christ, what will happen? *We would not be supported,* we would not be ... *refreshed.* In all the trials and afflictions of this life, when the soul is faint and wearied, what is Christ to his people? *As a shadow,* comforting and ... *refreshing,* as ... *a shadow* from the ... *heat of the sun in a desert land.* And you said, many people when distressed in this world feel it to be ... *a weary land.* When you are in trouble and distress, children (for we must all expect to have our troubles), when you are troubled, to whom ought you to go for relief? *To God.* To God, through ... *Christ,* who will be to you as ... *the shadow of a great rock in a weary land.*

STAGE III.

"AS THE HART PANTETH," &c.

In this stage of training, the children are supposed to have acquired a considerable amount of Scriptural knowledge.

"As the hart panteth after the water brooks, so panteth my soul after thee, O God."—Psalm xlii. 1.

POINTS TO BE PICTURED OUT.

1. Natural history of the hart.—2. Water brooks.—3. Sometimes dried up, why so.—4. Nature of the climate.—5. Dust.—6. Heat.—7. Panting.—8. Longing for, and seeking after springs previously drank of.—9. Character of the Psalmist.—10. Circumstances then placed in—deprived of public ordinances formerly enjoyed.—11. So panteth my soul, &c.—12. After whom?

Children,—The Bible is full of imagery and emblems drawn

from nature and the arts of life. The verse you have now read is ... *of that description*, and is full of ... *natural imagery.*

I must tell you children, before we commence our lesson, that it is supposed this psalm was written by David, who was obliged to flee from his enemies, to the land of Jordan, and that, when there, he probably took up his abode in the mountains, away from the public worship of God's ... *house*, and seeing the harts running ... *about the hills*, and panting for thirst, most likely induced him to use the ... What metaphor or emblem did he use? Look at your books. David says, "As the hart panteth after the ... *water brooks*" (read on, children), "*so panteth my soul after thee, O God.*"

The first thing we must speak about in this picture is the ... *hart.* What is a hart? Can you tell me any other names given to the hart? *Stag—deer—gazelle.* Very right; these are names given to ... *this animal* or ... *species.*

Well, in this verse the name of this animal or ... *species* is is called ... *the hart.* I presume you have seen what is called a stag, or, if not, you have seen the ... *picture of one*, and therefore I need not describe it to you. Is it a slow or quick moving animal? *Swift.* It ... *runs very swiftly.*

What countries do harts chiefly live in? *Mountainous countries.* Why do you think so? *The Bible says, "Like a young roe upon the mountains."*

And a young roe is ... *a young hart.*" Well, that is one proof that they live in the mountains; but can they live in plains? *Yes, Sir; they live in plains in gentlemen's parks*, which are sometimes ... *plain*, or nearly ... *level.*

Very well, but when allowed to roam freely and ... *naturally*, they ... *prefer the mountains.* Where is the hart spoken of in this psalm supposed to live? Is it in a warm or cold country, think you? *A warm country.*

Why? ... Bring down the map, children, and show the country or countries you suppose to be meant. (The map of Palestine is presented.) Point out those parts you think harts live in. You think the psalmist means ... *the desert mountainous parts of Palestine* where ... *the hart is to be found.**

* As the children advance in knowledge, they are enabled to fill in longer ellipses, so that one or two words of a sentence being given, the child or

And Palestine is ... What sort of a country? *Mountainous country*, and ... *very hot*. Now, we must get smartly on. The hart lives in a ... *hot country*, and in a mountainous part of ... *a hot country*, where the sun shines ... How? *Nearly perpendicularly over the head;* and, therefore, during a great part of the year, the ground must be ... *very hot and dry*. In what state will the soil be? *Parched and dusty*. And in mountainous countries, where the sun is very hot, what follows? *The rivers or streams*. Give me another word. Look at the verse. The ... *brooks dry up*. It is then a dry and ... *thirsty land, where no water is*. If you turn up your Bible to Job, chap. vi. ver. 15, it is said, "And as the streams of brooks they pass away," showing that brooks in that hot climate are ... *very apt to pass away*, or ... *dry up*.

Tell me, children, what you mean by panting? Show me what panting is? This boy thinks it is simply opening the mouth.* Have you ever seen a dog walking in a very hot, dusty day, after having run a long way? *Yes, Sir, it opens its mouth*. Does it simply open its mouth as this boy did? *It pants this way. It feels uneasy*. Why uneasy? *Because it is weary and thirsty*. Weary and thirsty from ... *the heat*, and a thirsty dog that is weary and very ... *hot*, would, like the hart ... What would it wish? *To have a drink*, or perhaps, to ... *plunge in the brook*. Of what had the hart drank before? *The brooks*. Well—the hart having both drank ... *of the brook*, and ... *plunged in the brook before*, longed and ... *panted to do so again*. In this sad condition, therefore, heated,... *thirsty* and ... *panting*...and *running about, seeking for the water brooks*, how would the hart feel? Would he be satisfied to lie down? *No, Sir; very anxious*. And what more? *Longing and panting for water*, not at rest because it ... *felt the want of something* it could not get at...*that time*, and that was ... *the water brooks*.

Now, let us look at the verse, and see in what state or ... *con-*

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adult will readily apprehend the idea to be filled in or answered in any part of the sentence.

* The trainer ought to take nothing for granted, should it form a fundamental point of the lesson. The child may have been inattentive when similar points had formerly been brought out; or he may be a new scholar. Whichever way, the revisal, even to nine-tenths of the gallery who do know it, is an important refreshing of the memory.

dition the hart is supposed to be. Repeat it, if you please, each word separately, slowly, and distinctly. "*As the hart panteth after the water brooks.*" What is a brook? *A small, clear, running stream,* not a muddy, stagnant ... *pool.* Do you think the hart had drank of a brook before? *Yes, else it would not have panted for it.* What makes the hart so very thirsty? *Because it runs about the dry hills, where there is no water.* And as the hart opens ... *its mouth,* and ... *pants for water,* and runs about it, raises the ... What do you think it raises? *The dust into its mouth,* which ... *increases its thirst,* and causes the hart to long more than ... *ever* for ... *the brooks of which it had formerly drank,* but which are now ... *dried up,* or perhaps at ... *a great distance.* What would you expect the hart to do were it to reach a brook? *Drink plentifully,* and also...*plunge into the water.* Why? *To cool* and ... *refresh itself.*

Now, children, what does the Psalmist say at the end of this verse? "*So panteth my soul after thee, O God.*" The hart panteth after something, so did ... *David.* The one panted ... *for water brooks,* the other ... *panted for God.* The hart formerly had drank ... *of the water brooks,* and, being very thirsty, it ... *panted for them again.* David had tasted of the ... *water of life,* through the public ordinances of ... *the temple.* Think, children. Who built the temple? *Solomon.* And Solomon was David's ... *son.* Oh, it was the tabernacle, Sir. The ... *tabernacle.* And being deprived of what he had formerly ... *enjoyed.* What had he formerly enjoyed? *The worship of God in the tabernacle,* and, therefore, he longed ... *for it again.* He loved God, and, therefore, he thirsted, as it were, ... *for him;* just as the hart loved ... *the water brooks,* and ... *panted for them.**

Now, children, I wish to know your ideas of what David means, when he says that he panted after God, as ardently as the hart did after the water brooks? How did he drink of spiritual streams? *Thinking about good things.* Any thing else? By reading the Scriptures?

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* The blessings of the gospel are so frequently expressed under the emblem of water, wells of water, living waters, rivers, streams, fountains, springs, brooks by the way, &c., that the trainer, during this, and subsequent lessons, might greatly enlarge in strict analogy with the text. Our limits forbid almost any extension of this lesson.

Very well, tell me in what other way David could converse with God, besides reading the Scriptures? *By prayer.* Holding communion ... *with God* in ... *secret*, and in ... *public.*

You mean public and ... *private worship.*

Had David tasted of these things before, think you? *Yes.*

Was he now deprived of them? (Silent.)

Do you think that if David, the man after God's own heart, had actually been in possession of those blessings at the time he wrote this psalm, he would have panted for them?

No, Sir, he desired to have them; he desired to have what he had ... *not got*, but what formerly he ... *had experienced;* just as the hart panted for those ... *streams* of which it had formerly ... *drank.*

Was David deprived of every means of intercourse with God? *No, Sir, he could pray.* Although he was hunted like ... *a hart* and away ... *from public ordinances.* At the close of this lesson or at any subsequent period analogous points may be brought out, Scripture being full of such emblems as the object of the text,—"Springs of water," "Living streams," "Rivers," &c., &c.

The Bible trainer must not omit applying the lesson to the circumstances of children who do not long after the worship of God, and who in the sanctuary, instead of *panting*, like David, are found not unfrequently half asleep.

Two verses of the 42d Psalm may now be sung.

N.B.—Two or three questions, and a very few ellipses, will be found quite sufficient to analyze and bring out the meaning of two verses, before being sung, at each Bible training lesson, and which ought not to occupy more time than from three to five minutes. For the first few months, however, the trainer generally requires a little longer.

We had intended presenting the student with sketches of the outlines of a few Bible training lessons. Our limits, however, forbid their insertion. We must, therefore, refer to the smaller publication, "Bible Training," 7th edition.

A SINGLE TERM PICTURED OUT.

WISDOM.

The distinction between teaching and training, and the inefficacy of more verbal answers to communicate ideas, without picturing out, will appear from the following statement:

There is no word more important, or less understood, than the term, WISDOM. We have put the question, What do you mean by wisdom? to children individually, and to large schools collectively, and the uniform answer has been, *Knowledge*. Knowledge, they say, is wisdom; wisdom and knowledge are understood to be perfectly synonymous terms.

There are very many passages in Scripture in which "wisdom," "wise," &c. are mentioned, and these words form the keystone of the whole lesson to be drawn. We have counted 311 of such passages, embracing the most important of all practical lessons. For example, the parable of the wise and foolish virgins; the emblem, "be wise as serpents, and harmless as doves." "Wisdom's ways are ways of pleasantness." "So teach us to number our days, that we may apply our hearts unto wisdom." "Walk not as fools, but as wise." "The fear of the Lord is the beginning of wisdom, &c. &c.

We had occasion lately to visit three large schools, embracing together about 550 children, well *instructed*. Each of the Bible lessons upon which we were invited to examine the children, included the terms, *wisdom* or *wise*, and in each case we put the question, *in some such way* as follows: What is wisdom, children? What do you mean by wisdom? (Answer.) *Knowledge*. Any thing else? *No, Sir*. Wisdom you say is ... *Knowleage*, and knowledge ... *is wisdom*. When you know a thing what more ought you to have. (Silent.) Think, if wisdom be any

thing besides knowledge. You think that to be wise is to ... *have knowledge*. Now, children, I shall tell you that wisdom, or being wise, is something more than knowledge, instruction, or understanding."*

Let me suppose that your father or mother were to come into this room just now, (I presume you would believe what your father or your mother said?)

Well, suppose that your father or mother, or any one, whose word you would believe, were to come into this room at this moment, and to say, Children, the house is burning above your head; if you do not instantly run out by the door, you will be buried in the ruins, for the roof is just about to fall in. How would you feel? *Frightened.* Quite right, you would ... *be frightened* at knowing that the ... *house was burning* above your head. Were I or any other person to tell you this, what would you have received? *A fright,—knowledge, Sir.* Some ... *information.* You would know that ... *the house was burning.* You would have received some ... *knowledge.* And you would also ... What would it be to you if stated in plain words by your father or mother? You would ... *understand it.* You would both know and ... *understand* that the house was ... *burning.* And if you both knew and understood what the person said, what would that be to you? *Instruction.* Suppose, then, that you had been instructed and understood, and ... *knew* that the house was burning at this moment, and the roof ready to fall about your ears, and that you sat still upon your seats. What then? (The children in each of the schools, partially perceiving their error, smiled or burst into laughter.)† Again, children, I ask you, What is wisdom? What is it to be wise? (No answer.) Is it knowledge—understanding? Is it instruction? (Children are silent.) Is to know, and to understand, and to be instructed in a thing, wisdom? or is it something more? *Something more.* What, then, is wisdom, besides. *Running out.* That is to say, were you to sit still—when the roof was about to ... *fall in*—would be ... *folly.* You would be

* This mere verbal explanation will be found not to convey the idea.

† The idea of knowledge being wisdom, or that to know is to be wise, is perfectly akin to the existing practical error in education, that moral instruction and moral training are the same thing.

... *fools*, or ... *foolish*, but if you ran out, you would be ... *wise*. To sit still would be ... *foolishness*, or ... *folly*, and to run out would be ... *wisdom*. Still I wish to know the meaning of the term wisdom. What do you mean by wisdom? *Doing*. Very right, children, wisdom is ... *doing;* but would you be doing any thing were you, instead of running out of the door, to run up stairs into the midst of the fire? Would that be doing? *Yes, Sir, but that would be doing wrong*. You would be ... *burned*. You would be doing something, but you would be acting ... *foolishly*. You would not ... *be wise*. You would not be acting wisely did you not ... *run out of the house*. You would say he is wise to ... *run out*. Now, I ask, children, Is wisdom merely knowledge, understanding, and instruction? *No, Sir, doing*. Doing what is ... *right*. To do what is wrong is ... *folly*. To do what is right is ... *wisdom*, or being ... *wise*. We ought to be instructed in what ... *is right*, and we ought to know what ... *is right* and understand what ... *is right*. Knowing and ... *understanding* a thing is not ... *wisdom*, until...until we ... *do it*. To run out at the door were the house burning, would be ... *wisdom* or ... *wise*, it would be acting ... *wisely*. What would be sitting still when you knew and understood that the house was burning? *Foolishness*.

Now, then, children, since you are satisfied that wisdom, or being wise, is not merely knowledge or ... *understanding*, or ... *instruction*, I shall give you a short answer to the question. What is wisdom? WISDOM IS THE RIGHT APPLICATION OF KNOWLEDGE. That is, to apply our knowledge properly is ... *wisdom*. Wisdom is the ... *right application of knowledge*. In the case we supposed of the house burning above ... *our heads*. To sit still would be ... *foolishness*. To run out would be ... *wisdom*, or acting ... *wisely*. To run up stairs into the midst ... *of the fire* would be ... *wrong*. It would not be the ... *right application of knowledge*. The right use of the knowledge you had received was ... *to run out*. The wrong application of your knowledge would have been ... *to sit still*, or to run ... *up stairs into the fire*. These boys or those girls who do what they know to be right, are ... *wise children*. A wise man is one who rightly uses ... *his knowledge*. Now, answer me, children, What is wisdom? *The right application of knowledge*, or the right ... *use of knowledge*.

A man may be said to be wise when he rightly ... *uses his knowledge.**

Other illustrations were made use of to fix the idea in the mind of the children ; such as, If a boy knew that by thrusting his finger into the fire, it would be burned, and did so, what would he be? *A fool.* Knowing this and abstaining or refraining from doing so would be ... *wisdom.* If a boy knew that by taking any particular food or drink, he would be injured by it, and did so, he would be a ... *fool.* Not taking such would be ... *wisdom,* or acting ... *wisely.* To lay up treasures upon earth, as if we were to live here always, is ... *not wise,* &c. &c.

Scripture Characters.—As a part of history, these may be rendered exceedingly interesting to the youth under your charge, by picturing out, or drawing out in conjunction with them. First, the general outline of the character of the individual or party under consideration, and this as general as possible, provided you secure that the outlines of the history are before the mind's eye of your pupils. Then seize upon some *one point* from which a practical lesson may be drawn. Do not ramble over a number of points, far less the whole life of the person or party presented in the passage. One lesson well digested is worth twenty stuffed in a confused heap.

For example, having read the history of Josiah the king, (or if any passage happen to be too long to be read at one time, after having told the children the general outline,) you may seize upon *his youthful piety as a king,* and draw the comparison between the temptations to which he was exposed in his exalted rank, to what your pupils are exposed to in their humble circumstances, and yet Josiah was, &c.

In the history of David, *The spirit he manifested on his going forth against Goliah* may be sufficient for one lesson. *His holy and magnanimous conduct in sparing the life of Saul in the cave,* another. *His desire to build a temple to the Lord,* a third.

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* Many may say, this picturing out system is too slow a process for us. We would save time by telling at once. Telling *at once,* however, had not accomplished the object. Our answer is this, The illustration, as now given, does not exhibit one half of the words that must be used by the trainer, and the tediousness of picturing out ought not to be objected to, when it accomplished, at least in three several cases, that, which every variety of *instruction* had failed of doing.

His punishment for saving the idolatrous enemies of God, when he was commanded to destroy them, a fourth. *His sorrow at the death of Absalom*, a fifth; and so on.

Absalom's vanity and rebellion, one lesson; his death and the manner of it, another.

Daniel's perseverance in prayer, one point. His faithfulness as a ruler in Babylon, another. In the lions' den, a third.

Balaam prophesying, one lesson. His covetous spirit, another.

John's loving spirit. Peter's boldness. Thomas's unbelief. Timothy's early piety. The repentant thief on the cross, proving his entire change of heart. Our Saviour's whole life, point by point, from talking with the doctors, and asking them questions in a teachable spirit, till he expired on the cross, leaving us an example that we should follow his steps. Be content with one practical lesson (and there is no lesson worth having which is not practical), day after day, availing yourselves, as formerly stated, of all the knowledge your pupils may have formerly acquired, and which, upon the principles of the system, you may readily develope, by asking a few questions interrogatively and elliptically.

"SALVATION"—"GLORY"—"HONOUR."

We have seen that the term WISDOM is of frequent occurrence in Scripture. There are other terms also equally important to be pictured out. Our limits do not permit our giving any of these at length, or in the mode of training. For the sake of our students, however, we shall simply notice one or two. For example, SALVATION, or SAVED, or SAVIOUR. In these terms, there is a general, and there is a particular meaning. It is highly important that you picture out the general sense, in the first instance, as on such picturing out hinges much of the value of the particular or accepted sense. When I know that the person who saves me from drowning or from any danger or difficulty whatever, is to me *a* saviour; but that that person, benevolent and kind as he may be, cannot save me from sickness, or from the punishment of sin here or hereafter, I am better prepared for terming Jesus Christ *the Saviour*. The magnitude and value

of the benefits to ourselves also are more easily apprehended and called up to the mind's eye, by the use of the terms, the SAVED or the SAVIOUR. Take the natural picture, therefore, before you draw the lesson of the text, and do so the very first time such terms appear. Otherwise, or on the ordinary mode of teaching, the children must, in a great measure, take upon trust what you state, instead of mentally seeing it for themselves.

Again, GLORY.—This is a term of frequent occurrence in sacred Scripture, and is oftentimes used in common life without any very definite meaning being attached. When a man is seen tipsy and unable to walk, we hear it said, he is in his glory. We hear of the glory of a warrior. Young persons are found to have a very confused idea of what is meant by the term being attached to these opposite characters. They have a slight notion, indeed, in regard to the latter, that it consists in his skill or bravery in war. Of the application to the former, they have no notion whatever. Again, that glory could be attached to a clockmaker for the high perfection of his time-pieces; or that a shoemaker may glory in making a superior shoe—a mechanic a piece of machinery; or that a florist may be said to be in his glory when his flowers are highly applauded,—the children do not comprehend; and yet nothing is more easy when you picture out the fact. What is that which each of the parties highly values? The drunkard, "his cups;" the warrior, his success in battle; the clockmaker, when he brings forth a superior time-piece; the shoemaker, a first-rate and most fitting article; the mechanic, his splendid and complex, yet simple construction of a moving apparatus; and the florist, in the bright display of his own culture. The children are even shocked when to any or all of these you apply the term glory—HIS GLORY.

You have only to bring out each man's success in that which he most highly values, and the children will tell you that that is *his* glory. Now, the fact of the term being familiarly illustrated in the general sense is an excellent and almost necessary preparative for the particular sense. The Scriptural allusions to the *glory* of heaven—the glory of God being seen in the face of his Son Jesus—"Seek for glory, honour, and immortal life," these are the highest aims of the Christian, and, therefore, the children will readily tell you, when obtained, ... *are his glory*,

"The heavens declare the glory of God." Why? Can any created being on earth or in heaven create such a piece of mechanism? If not, then the glory must properly ... *belong to God.* The heavens show forth ... *the glory of God.* They cannot be the work of any other ... *but God.* They show forth ... *his glory.* The same in regard to a blade of grass, or the smallest insect.

Again, "Let not the rich man glory in his riches; nor the strong man glory in his strength." An excellent lesson to commence with may be, "There is one glory of the sun, another glory of the moon," &c. The comparative light, one native, and the other borrowed, show the children at once their comparative *glories.* Doing "all things to the glory of God," or simply reflecting back upon himself his perfect work, which man since the fall is not inclined to do. Also, "Beholding as in a glass the glory of God, we are changed into the same image," the children will readily tell you, when slowly and clearly pictured out (not told), that it is simply reflecting or sending back God's glory or work, as the face would send back the light from a burnished mirror, on which the person looks, or reflects the light as the moon does the brightness of the sun. All this, if patiently, and simply, and progressively pursued, is perfectly and easily accomplished with the children of an ordinary school.

Honour.—We would apply the same natural picturing out principle to this important term, and innumerable others that occur in sacred Scripture; such as the honour of the world merely, and "the honour that cometh from God," &c.

All this intellectual process unquestionably will not change the heart, but these are the means or instruments through which the Divine Spirit may, and actually does work.

ILLUSTRATION.

The Natural Picture and the Moral Lesson.—What may be termed *dry* doctrines are not interesting to the young mind, we must give them a relish for that spiritual medicine which all are naturally disinclined to take. A sick child will not take the *dry pill* prescribed by the physician without a little jelly in the

spoon. The natural emblem may be stated as the *jelly* which all children like—the lesson, the *pill* which they absolutely hate. Some modern educationalists would give nothing but *jelly*—the narrative—the narrative—but no lesson to be deduced. The children will of course take the jelly and leave the pill. Others, again, would give nothing but pills, no natural emblems, no picturing out, no *jelly, and, therefore, they are rejected.* In the Bible system of training, we propose always to give the pill (or draw the lesson), but beforehand to prepare a good spoonful of jelly, into which the pill may be thrust, so that both may be swallowed.

The pill to the bodily-sick child, and the doctrine to the soul-sick child, alike require the blessing of God to render them effectual for its recovery. Let us do our part,—God will do his. We are but instruments—He the omnipotent and gracious worker.

CHAP. XXIII.

SELECTIONS FOR BIBLE TRAINING LESSONS.

To be read from the Bible, and afterwards pictured out as daily training lessons—the narrative and precept being sufficient generally for one exercise.

STAGE I.

*Narrative, &c.**	*Precept, &c.*
1. God formed man of the dust of the ground, in a holy and happy state; Gen. i. 26, 27.	1. All are of the dust and all turn to dust again; Eccl. iii. 28.

* A great proportion of the narrative during the FIRST STAGE must be stated to the pupils simply and familiarly, as a mother would, who never distracts her children with more, at first, than the great outlines. These outlines, however, must be clearly given, and those points, in particular, on which the lesson hinges, must be fully pictured out, so as to enable the infant (in knowledge) of whatever age, to deduce the lesson *without being told*.

We have already stated that the substance of former lessons is made available to the one in hand, thus progressively and almost imperceptibly erecting a stable fabric in the mind of the child, on which to form habits of memory and reflection. All children possess, in an eminent degree, the power of observing actions and objects. It lies with the parent or trainer, to direct the exercise of this power.

After this mode, then, at the end even of the sixth lesson, the child has been made acquainted with the creation of man as a holy and happy being, talking with God his Creator as a man would do to his friend; that he is of the dust, and that he must return to the dust again. Why? Because he fell from the holy and happy state in which he was created, by disobeying God—by taking his own way—fear entered his breast, and he hid himself among the trees of the garden, imagining that God did not see him there, or at least, forgetting that God is everywhere present. Jonah, participating in the same sinful nature of our first parents, and alike forgetting God, tried to flee from his presence when he was commanded to go and preach to the Ninevites. Next, the promise of a Saviour, who was to be born of a wo-

Narrative, &c.	*Precept, &c.*
2. The fall of man—Adam and Eve hiding themselves; Gen. iii. 8.	2. The eyes of the Lord are in every place, beholding the evil and the good; Prov. xv. 3. But Jonah went to Tarshish to flee from the presence of the Lord; Jonah i. 3.
3. The seed of the woman shall bruise the head of the serpent; Gen. iii. 15.	3. The Saviour is born of the Virgin Mary; Luke ii. 1-11. Jesus said, Abraham saw my day afar off, and was glad; John viii. 5, 6.
4. Cain killed his brother Abel; Gen. iv. 8-12.	4. He that hateth his brother is a murderer; John iii. 15.
5. The sons of God married wives — daughters of wicked men; Gen. vi. 2.	5. Evil communications corrupt good manners; 1 Cor. xvi. 33.
6. God threatens to destroy the world by a flood in consequence of its great wickedness; Gen. vi. 3-8.	6. There is none righteous, no not one; Rom. iii. 10, 11.
7. Noah built an ark for the saving of his house, and the preservation of every living creature; Gen. vi. 14-22.	7. The Lord is a refuge and present help in time of trouble; Psalm xlvi. 1-5.
8. God destroyed all flesh that dwelt upon the earth by a flood; Gen. vii.	8. The earth, and the works that are therein, shall be burned up; 2 Peter iii. 7-11.
9. One language in the world —building of Babel, and confusion of tongues; Gen. xi. 1-10.	9. There is no wisdom, nor understanding, nor counsel against the Lord; Prov. xxi. 30.
10. Abraham called to leave his country and his kindred; Gen. xii. 1-9.	10. Now they seek a better country, that is, an heavenly; Heb. xi. 13-16.
11. Abraham and Lot part; Gen. xiii. 1-13.	11. The beginning of strife is as when one letteth out water; therefore leave off contention before it be meddled with; Prov. xvii. 14. In honour preferring one another; Rom. xii. 10.

man—that he actually was born as promised—Abraham's faith in that promise before it was fulfilled, which made him "glad;" in other words, it was gospel or glad news to him, and is so to all who, like him, believe in that promise. Subsequently, the effects of sin in Cain killing his brother Abel—the whole world becoming wicked, and destroyed by a flood, &c. &c.

Narrative, &c.

12. Abraham sought to save Sodom from destruction; Gen. xviii. 23-33.

13. Lot's wife turned into a pillar of salt; Gen. xix. 15-26.

14. Abraham offereth up his son Isaac; Gen. xxii. 1-19.

15. Isaac's industry and piety; Gen xxvi. 17-25.

16. God's promise to Jacob in the vision of the ladder; Gen. xxviii. 10-22.

17. Joseph's dreams; Gen. xxxvii. 1-14.

18. Joseph cast into a pit by his brethren, and sold to the Ishmaelites for twenty pieces of silver; Gen. xxxvii. 17-30.

19. Joseph's brethren dip his coat in the blood of a kid, to deceive his father; Gen. xxxvii. 29-36.

20. Joseph advanced in Egypt by king Pharaoh; Gen. xli. 14-45.

21. Joseph's brethren treated as spies; Gen. xlii. 1-20.

22. Joseph's brethren said one to another, We are verily guilty concerning our brother, &c.; Gen. xlii. 21-29.

23. Joseph's brethren bring him presents, and bow themselves to the earth before him; Gen. xliii. 26-34.

24. Joseph maketh himself known to his brethren; Gen. xlv. 1-19.

Precept, &c.

12. The Lord heareth the prayer of the righteous; Prov. xv. 29. Ye are the salt of the earth; Matt. v. 13.

13. He that putteth his hand to the plough and looketh back, &c.; Luke ix. 62.

14. God spared not his own Son, but delivered him up for us all; Rom. viii. 32.

15. Be diligent in business and fervent in spirit, serving the Lord; Rom. xii. 11.

16. In all thy ways acknowledge God, and he will direct thy paths; Prov. iii. 6.

17. The Lord usually revealed himself to his prophets in visions and dreams; Num. xii. 6-8.

18. Judas betrayed Jesus for thirty pieces of silver; Matth. xxvii. 3-5.

19. Beware of hypocrisy, for there is nothing covered that shall not be revealed; neither hid, &c.; Luke xii. 1-5.

20. All things work together for good to them that love God; Rom. viii. 28.

21. Be sure your sin will find you out; Num. xxxii. 23.

22. Confess your faults one to another, and pray one for another, &c.; James v. 16.

23. God putteth down one and setteth up another; Psal. lxxv. 7.

24. Render not evil for evil; 1 Thes. v. 15. If thine enemy hunger, feed him; if he thirst, give him drink; Romans xii. 20.

Narrative, &c.	*Precept, &c.*
25. The children of Egypt oppressed in Egypt; Exod. v. 5-20.	25. Envy not the oppressor, and choose none of his ways; Prov. iii. 31.
26. Moses laid by the river's brink in an ark of bulrushes; Exod. ii. 3.	26. When my father and mother forsake me, then the Lord will take me up; Psal. xxvii. 10.
27. The passover; Exod. xii. 1-13.	27. Christ, our passover, was sacrificed for us; 1 Cor. v. 7.
28. Pharaoh and his army drowned in the Red Sea; Exod. xiv. 5-31.	28. Though hand join in hand, the wicked shall not go unpunished; Prov. xi. 21.
29. Israelites protected by a pillar of cloud by day, and a pillar of fire by night; Exod. xiv. 19-21.	29. The Lord is thy helper, the Lord is thy shade, &c.; Psal. cxxi. 5.
30. Moses' hand was held up in prayer, while Israel fought with Amalek; Exod. xvii. 8-16.	30. Pray without ceasing; 1 Thes. v. 17. Be instant in prayer; Rom. xii. 12.
31. Moses receiveth the Ten Commandments, written on two tables of stone, from God on Mount Sinai; Exod. xx.	31. Jesus said, I am not come to destroy the law, but to fulfil; Matt. v. 17.
32. Aaron maketh a golden calf; Exod. xxxii. 1-9.	32. Children, keep yourselves from idols; 1 John v. 21.
33. The report of the spies —The murmuring of the Israelites—The Lord declareth that all of twenty years, and upwards, shall die in the wilderness; Num. xiv.	33. Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it; Heb. iv. 1.
34. A man, contrary to the law, found gathering sticks on the Sabbath day; Num. xv. 32-36.	34. Remember the Sabbath day to keep it holy; Deut. v. 12-15.
35. Korah, Dathan, and Abiram swallowed up in consequence of their rebellion; Num. xvi. 26-33.	35. The wicked shall be turned into hell, and all the nations that forget God; Psal. ix. 17.
36. Aaron and the priests first make a sacrifice for themselves, and then for the people; Lev. xvi. 1-11.	36. Christ needed not to sacrifice like the priest, first for his own sin. He offered himself once for all; Heb. ix. 24-26.
37. Moses raised a brazen	37. As Moses lifted up the

Narrative, &c.	*Precept, &c.*
serpent on a pole, that all who looked at it might be cured of the sting of the fiery serpents; Num. xxi. 3-9.	serpent in the wilderness, so shall the Son of man be lifted up, &c.; John iii. 4.
38. Baalam rideth upon an ass with the princes of Moab, and considereth the bribe; Num. xxii. 21-24.	38. The love of money is the root of all evil; 1 Tim. vi. 10.
39. Moses views the promised land from the top of Mount Pisgah, and then dies; Deut. xxxiv. 1-8.	39. While we look not at the things which are seen, but, &c.; 2 Cor. iv. 18. There remaineth a rest to the people of God; Heb. iv. 9.
40. Joshua leadeth the children of Israel across the river Jordan; Josh. iv. 14-24.	40. Though I walk through the valley of the shadow of death, I will fear no evil, for thou art with me, &c.; Psal. xxiii. 4.
41. The walls of Jericho fall by the blowing of the ram's horns, and Rahab the harlot * saved from destruction, with her father's house; Josh. vi. 12-20.	41. By faith the walls of Jericho fell, &c.; Heb. xi. 30, 31.
42. Achan hideth the garment, shekels of silver, and wedge of gold in his tent; Josh. vii. 13-26.	42. There is nothing hid that shall not be known; Matt. x. 26.
43. Gideon overthroweth the army of Midian; Judg. vi. 15-24.	43. The race is not to the swift, nor the battle to the strong; Eccl. ix. 11.
44. Ruth (afterwards grandmother to king David) cleaveth to Naomi, her mother-in-law; Ruth i. 14-19.	44. Bear ye one another's burdens, &c.; Gal. vi. 2.
45. David anointed king by the prophet Samuel; 1 Sam. xvi. 1-13.	45. The holy child Jesus was anointed King; Acts iv. 24-27.
46. David cometh forth to meet Goliath; 1 Sam. xvii. 38-51.	46. Blessed is the man that maketh the Lord his trust, and respecteth not the proud; Psal. xl. 4.
47. David findeth his enemy, Saul, asleep in a cave; 1 Sam. xxiv.	47. Avenge not yourselves, but rather, &c.; Rom. xii. 19.

* The Hebrew word, here rendered harlot, also signifies an inn-keeper.

Narrative, &c.

48. David the servant of Saul, the king; 1 Sam. xxix. 3.

49. Absalom conspireth against David his father; 2 Sam. xv. 5-14.

50. Absalom caught by the hair in an oak, and slain by Joab; 2 Sam. xviii. 6-17.

51. David mourneth for his son Absalom; 2 Sam. xviii. 31-33; xix. 1-4.

52. Solomon, the king, built the temple of large stones, &c., and in which, while building, the sound of the hammer was not heard; 1 Kings v. 13-18, and vi. 7.

53. Solomon finished the temple at Jerusalem for the worship of God; 1 Kings vi. 14.

54. The greatness of Solomon; 1 Kings iv. 20-26.

55. Rehoboam's foolish conduct, and revolt of ten tribes; 1 Kings xii. 6-20.

56. Elijah fed by ravens; 1 Kings xvii. 2-7.

57. Elijah multiplieth the widow's handful of meal, and cruse of oil; 1 Kings xvii. 8-16.

58. Elijah raiseth the widow's son; 1 Kings xvii. 17-24.

59. Elijah carried up into heaven by a whirlwind: 2 Kings ii. 9-15.

60. Forty-two children torn by two she-bears out of the wood, for their insolence to the

Precept, &c.

48. Servants, be obedient to them that are your masters; Eph. vi. 5, 6.

49. Honour thy father and thy mother; Deut. v. 16.

50. It had been good for that man if he had not been born; Matt. xxvi. 24.

51. I will sing of mercy and of judgment; Psal. ci. 1.

52. In whom all the building, fitly framed together, groweth unto a holy temple, &c.; Eph. ii. 19-22.

53. The hour is come, when not merely at Jerusalem, but everywhere, the true worshippers may worship the Father in spirit and in truth; John iv. 20-24.

54. A greater than Solomon is here; Matt. xii. 42.

55. The fear of the Lord is the beginning of wisdom, but fools despise wisdom and instruction; Prov. i. 7.

56. Thy bread and thy water shall be sure; Isa. xxxiii. 15-17.

57. There is that scattereth, and yet increaseth, &c.; Prov. xi. 42.

58. The effectual fervent prayer of a righteous man availeth much; James v. 16.

59. Lazarus carried by the angels into Abraham's bosom; Luke xvi. 22-24.

60. Render to all their due —honour to whom honour; Rom. xiii. 7. Thou shalt rise

Narrative, &c.	*Precept, &c.*
aged prophet Elisha; 2 Kings ii. 19-25.	up before the hoary head, and honour the face of the old man, and fear thy God, &c.; Lev. xix. 32.
61. Naaman, the Syrian, at the command of Elisha, washeth himself seven times in the Jordan, and is cured of his leprosy; 2 Kings v. 13-15.	61. Wash you, make you clean, &c.; Isa. i. 16-18.
62. Gehazi, Elisha's servant, taketh an undue reward; 2 Kings v. 20.	62. Thou shalt not covet; Exod. xx. 17.
63. Josiah, the youthful and good king; 2 Kings xxii. 1, 2.	63. Remember now thy Creator in the days of thy youth, &c.; Eccl. xii. 1.
64. Haman and Mordecai; Esth. v. 13, 14,	64. They have digged a pit, into which they themselves have fallen; Psal. vii. 11-15.
65. Job's patience and resignation under severe bereavements and bodily affliction; Job i. 20-22, and ii. 7-10.	65. We know that tribulation worketh patience; Rom. v. 3, 4.
66. Job curseth the day of his birth; Job iii. 1-6.	66. Now no chastening for the present seemeth to be joyour, but grievous; Heb. xii. 11.
67. Job said, I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth, &c,; Job xix. 25.	67. Every eye shall see him, &c.; Rev. i. 7, 8.
68. David blesseth God for teaching his hands to war, and his fingers to fight; Psal. cxliv. 1-4.	68. If possible, live peaceably with all men; Rom. xii. 18.
69. Godliness, with contentment, is great gain; 1 Tim. vi. 6.	69. Agar's prayer, Give me neither poverty nor riches, &c.; Prov. xxx. 1-9.
70. Isaiah saw the glory of the Lord; Isa. vi. 1-5.	70. The Christian, beholding as in a glass the glory of the Lord, is changed into the same image from glory to glory; 2 Cor. iii. 13-18.
71. Isaiah prophesieth concerning Christ, in the form of a narrative, 719 years before he appeared; Isa. liii. 1-9.	71. Christ did no sin, and when he was reviled he reviled not again, &c.; 1 Pet. ii. 22-25.

Narrative, &c.	*Precept, &c.*
72. Isaiah says, Come without money, and without price; Isa. lv. 1-3.	72. Jesus says, He that cometh to me, I will in no wise cast out; John vi. 37.
73. Jeremiah, the prophet, is cast into the dungeon of the court of the prison; Jer. xxxviii. 3-6.	73. O Jerusalem, that killest the prophets, and stonest them that are sent unto thee, how often, &c.; Matt. xxiii. 37.
74. The four Jewish children choose plain food to eat, and water to drink, at the court of Babylon; Dan. i. 5-20.	74. Every man who striveth for the mastery is temperate in all things; 1 Co. ix. 24, 25.
75. Shadrach, Meshach, and Abednego cast into the fiery furnace; Dan. iii. 23-25.	75. When thou walkest through the fire, thou shalt not be burned; Isa. xliii. 2.
76. Belshazzar's impious feast; the kingdom taken; Dan. v. 30, 31.	76. Thou fool, this night thy soul shall be required of thee; Luke xii. 20.
77. Daniel prayed three times a day, with his face turned towards Jerusalem; Dan. vi. 10, 11.	77. When thou prayest, enter into thy closet, &c.; Matt. vi. 6.
78. Daniel was cast into the den of lions, and remained unhurt; Dan. vi. 16-24.	78. Through faith subdued kingdoms, &c., stopped the mouths of lions; Heb. xi. 33.
79. Jonah fled from the presence of the Lord, and the Lord sent a great tempest in the sea; Jon. i. 3.	79. Whither shall I go from thy spirit, &c.; Ps. cxxxix. 7-12.
80. God prepared a great fish to swallow up Jonah for his disobedience; Jon. i. 17.	80. As Jonah was three days and three nights in the whale's belly, so shall the Son of man be three days and three nights in the heart of the earth; Matt. xii. 38-41.

FROM THE NEW TESTAMENT.

Narrative, &c.	*Precept, &c.*
81. Jesus was born in a stable and laid in a manger; Lu. ii. 1-7.	81. Jesus had no permanent dwelling on earth—foxes have holes, &c.; Luke ix. 57, 58.
82. The star in the east and the shepherds come to Bethlehem to worship the child Jesus; Matt. ii. 1-6.	82. Take heed to the word of prophecy, until the day dawn, and the day star arise, &c.; 2 Pet. i. 16-21.

Narrative, &c.	*Precept, &c.*
83. Joseph fleeth into Egypt with Jesus and Mary his mother; Matt. ii. 11-23.	83. If they have persecuted me, they will also persecute you; John xv. 18-21.
84. John the Baptist preacheth repentance, saying, The kingdom of heaven is at hand; Matt. iii. 1-4.	84. Jesus said, My kingdom is not of this world; John xviii. 36, 37.
85. Jesus, at twelve years of age, in the temple with the doctors; Luke ii. 40-50.	85. My meat and my drink is to do the will of him that sent me; John iv. 31-34.
86. Jesus, after twelve years of age, continued subject to his parents; Luke ii. 51, 52.	86. Children, obey your parents in all things; Col. iii. 7.
87. Jesus tempted by Satan in the wilderness forty days and forty nights; Matt. iv. 1-11.	87. Resist the devil and he will flee from you; James iv. 20.
88. Nathanael believeth Jesus to be the Son of God, by his having been seen of him when not present; John i. 43-51.	88. Jesus knew all men; John ii. 23-25.
89. Jesus asketh a drink from the woman of Samaria at Jacob's well, and afterwards said, The water that I will give, shall be in thee a well of water springing up unto everlasting life; John iv. 7-15.	89. Ho, every one that thirsteth, come ye to the waters, &c.; Isa. lv. 1-3.
90. Jesus blesseth little children, and saith, "Of such is the kingdom of God;" Mark x. 12-16.	90. Those that seek me early shall find me; Prov. ix. 17.
91. Christ chose twelve disciples, whom he ordained apostles; Mark iii. 13-21.	91. It is ordained that they who preach the gospel, have a right to live of the gospel; 1 Cor. ix. 9-14.
92. Jesus loved the amiable young man, but the young man loved his wealth more than he loved the authority of Christ; Mark x. 17-22.	92. It is easier for a camel to go through the eye of a needle, than for a man who trusts in riches to enter the kingdom of God; Mark x. 24, 25.
93. Jesus cureth two blind men; Matt. ix. 27-31.	93. The Lord openeth the eyes of the blind; Psal. cxlvi. 5-10.

Narrative, &c.

119. The Ephesians cry out, Great is Diana of the Ephesians; Acts xix. 23-35.

120. Felix trembled, and said, "Go thy way for this time," &c.; Acts xxiv. 24-27.

121. Paul appealeth to Cæsar; Acts xxvi. 24-32.

122. Paul is shipwrecked on his way to Rome; Acts xxvii. (The whole).

123. Paul, in the island of Melita, unhurt by a viper which came upon his hand; Acts xxviii. 1-6.

124. The noble Bereans searched the Scriptures daily; Acts xvii. 11.

125. The unfeigned faith of Timothy's grandmother Lois, and his mother, Eunice; 2 Tim. i. 5.

126. The apostle John was banished to the isle of Patmos, for the sake of the gospel, and was in the Spirit on the Lord's day; Rev. i.

Precept, &c.

119. Their idols are silver and gold; mouths have they, but they speak not, &c.; Psal. cxv. 3-8.

120. Now is the accepted time, now is the day of salvation; 2 Cor. vi. 2.

121. Ye shall be brought before governors and kings for my sake; Matt. x. 18.

122. Unless these abide in the ship, ye cannot be saved; Acts xxvii. 31. Work out your own salvation with fear and trembling, for, &c.; Phil. ii. 12, 13.

123. I give you power to tread upon serpents and scorpions; Luke x. 19.

124. Search the Scriptures, they testify of me; John v. 39.

125. Timothy from a child knew the Scriptures; 2 Tim. iii. 15.

126. I will never leave thee, nor forsake thee; Heb. xiii. 5, 6.

CHAP. XXIV.

SELECTIONS FOR BIBLE TRAINING LESSONS.

STAGE II.

FIRST WEEK, OR MONDAY.

OLD TESTAMENT BIOGRAPHY.

Creation of Man ; Gen. i. 26-31.

Making of Woman ; Gen. ii. 18-28.

Fall of Man ; Gen. iii. 1-15.

Murder of Abel ; Gen. iv. 3-15.

Translation of Enoch ; Gen. v. 21-24.

Noah and the Flood ; Gen. vii. 1-24.

Abram called ; Gen. xii. 1-9.

Abraham and Lot part ; Gen. xiii. 5-18.

Lot's wife punished ; Gen. xix. 12-29.

Abraham offereth up Isaac ; Gen. xxii. 1-19.

Esau sells his birthright ; Gen. xxv. 27-34.

Jacob obtains his father's blessing ; Gen. xxvii. 18-29.

Jacob's name changed ; Gen. xxxii. 21-32.

Joseph cast into a pit by his brethren ; Gen. xxxvii. 1-24.

Joseph sold to the Ishmaelites ; Gen. xxxvii. 25-36.

Joseph advanced in Egypt by Pharaoh ; Gen. xli. 14-46.

Joseph's brethren bring him presents ; Gen. xliii.

Joseph maketh himself known to his brethren ; Gen. xlv.

Joseph presenteth his father and brethren before Pharaoh ; Gen. xlvii.

Joseph's interview with his brethren after his father's death ; Gen. l. 15-21.

Joseph's death ; Gen. l. 24-26.

The finding of Moses ; Exod. ii. 3-10.

Korah, Dathan, and Abiram's rebellion ; Num. xvi.

Moses lifting up the brazen serpent ; Num. xxi. 1-9.

Balaam and the Angel ; Num. xxii.

Moses' death ; Deut. xxxiv.

Joshua commands the sun to stand still ; Joshua x. 4-14.

Samuel and Eli ; 1 Sam. iii.

Death of Eli and his two sons ; 1 Sam. iv. 10-18.

David and Goliath ; 1 Sam. xvii.

Jonathan's love for David ; 1 Sam. xviii. 1-4, 20.

Saul's hatred of David; 1 Sam. xviii. 5-16.

Elijah and the Widow; 1 Kings xvii.

Elijah fed by ravens; 1 Kings xvii.

Elijah is taken up into heaven; 2 Kings ii. 1-15.

Naaman and Gehazi; 2 Kings v.

Manasseh's wicked reign; 2 Kings xxi. 1-18.

Josiah, the good king; 2 Kings xxii. 1-3.

Solomon's temple; 2 Chron. i. ii. iii. iv. v. vi.

Esther made queen; Esth. ii. 5, 8, 15, 20.

Haman and Mordecai; Esth. following chapters.

Job's trial of patience; Job i. 2.

David's experience; Psal. cxliv. 1-4.

Solomon's sermon; Eccl. xii.

Hezekiah's sickness; Isa. xxxviii.

Isaiah's vision; Isa. vi. 1-4.

Daniel and the three children; Dan. i.

Daniel in the lions' den; Dan. vi.

Shadrach, Meshach, and Abednego, cast into the furnace; Dan. iii.

Belshazzar's impious feast; Dan. v.

Jonah swallowed up by a fish; Jonah i.

Jonah's prayer and deliverance; Jonah ii.

Jonah preacheth to the Ninevites; Jonah iii.

Jonah and the gourd; Jon. iv.

SECOND WEEK, OR TUESDAY.

EMBLEMS AND ILLUSTRATIONS.

Be ye not as the horse or the mule, which have no understanding; Psal. xxxii. 9, 10.

As iron sharpeneth iron, so &c.; Prov. xxvii. 17.

Like grass which groweth up in the morning, and in the evening is cut down and withered; Psal. xc. 4-6.

Now we see through a glass darkly; 1 Cor. xiii. 11, 12.

I will refine thee as silver is refined; Zech. xiii. 9.

All like sheep have gone astray; 1 Peter ii. 25.

Feed my lambs—feed my sheep; John xxi. 15-17.

I am the rose of Sharon, and the lily of the valley; Song ii. 1.

Be wise as serpents, and harmless as doves; Matt. x. 16.

Even as a hen gathereth her chickens under her wings; Matt. xxiii. 37.

They shall mount up with wings as eagles; Isa. xl. 28-31.

Joseph a fruitful bough by a well, &c. ; Gen. xlix. 22.

As a sow that is washed to her wallowing in the mire ; 2 Peter ii. 22.

As the hart panteth after the water brooks ; Psal. xlii. 1, 2.

Can the Ethiopian change his skin, or the leopard his spots ? Jer. xiii. 23.

Like trees planted by a river ; Jer. xvii. 7, 8.

He shall be a hiding place from the wind, and a covert from the tempest ; Isa. xxxii. 2.

Like the shadow of a great rock in a weary land ; Isa. xxxii. 2.

Whole armour of God—loins girt about with truth—breastplate of righteousness—feet shod, &c. ; Eph. vi. 13-15.

Shield of faith—helmet of salvation—sword of the Spirit—prayer, &c. ; Eph. vi. 16-18.

Ye are the salt of the earth ; Matt. v. 13.

His right hand is full of righteousness ; Psal. xlviii. 10.

Being compassed about with so great a cloud of witnesses, let us run the race, &c. ; Heb. xii. 1, 2.

Ye are the light of the world ; Matt. v. 14.

Like rain upon the mown grass ; Psal. lxxii. 5, 6.

Christ is the door of entrance ; John x. 7-9.

The Lord is my stay ; Psal. xviii. 17, 18.

Like the heath in the desert—parched place in the wilderdess—salt land not inhabited ; Jer. xvii. 5, 6.

Like a tree planted by the waters—leaf green—not ceasing from fruit ; Jer. xvii. 7-9.

As the partridge, &c., so he that getteth riches not by right shall leave them in the midst of his days ; Jer. xvii. 9-11.

The wicked are like the troubled sea, which cannot rest ; &c. ; Isa. lvii. 20, 21.

The stork knoweth her appointed time ; Jer. viii. 7.

Brotherly love—as the dew of Hermon ; Psal. cxxxiii. 1-3.

Like the fish-pools in Heshbon ;* Song vii. 4.

The Lord is thy shade upon thy right hand ; Psal. cxxi. 5.

Thy goodness as the morning cloud, and the early dew ; Hos. xiii. 1, 7.

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* The fish-pools of Heshbon are thus described by a traveller :—"Two large pools, rising one above the other about five or six feet, and each occupying the space of one or two acres of ground ; built of white marble, bottom and sides ; water perfectly clear, and three or four feet deep. The water enters the highest pool, and an equal quantity flows into the lower pool ; and no more flows out from the lower pool than enters into the higher one.

"They are full of fish. Myriads of insects fly above the surface of the waters ; the leaping of the fish every instant at innumerable spots ; the flow of the transparent water from the tails of the fish in the act of leaping for their prey, when the bright sun shines through these transparencies, gives to both the pools the aspect of two immense diamonds."

How splendid and just is every emblem used by the Spirit of God in representing Christ and his Church ! Before we were informed of these

Is not my word like a fire, and a hammer that breaketh the rock in pieces; Jer. xxiii. 29.

As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him; Prov. x. 26.

Go to the ant thou sluggard; Prov. vi. 6-11.

Keep me as the apple of thine eye; Psal. xvii. 8; Deut. xxxii. 10.

Building fitly framed together; Eph. ii. 19-22.

Compass me about like bees; Psal. cxviii. 8-14.

Though your sins be as scarlet, &c.; Isa. i. 16-18.

In thee a well of water springing up, &c.; John iv. 13-15.

It is easier for a camel to go through a needle's eye, than for them that trust in riches, &c.; Mark x. 23-25.

My horn shalt thou exalt; Psal. xcii. 9, 10.

As the eagle stirreth up her nest, &c.; Deut. xxxiii. 10-12.

The wilderness and the solitary place shall be glad, &c.; Isa. xxxv. 1, 2.

The parched ground shall be as a pool, and the thirsty land springs of water; Isa. xxxv. 5-9.

I wait more than they that watch for the morning; Psal. cxxx. 5-7.

I am become like a bottle in the smoke; Psal. cxix. 83.

The bruised reed and the smoking flax thou shalt not, &c.; Isa. xlii. 3; Matt. xii. 17-21.

In the shadow of thy wings will I rejoice; Psal. lxiii. 6-8.

The righteous shall flourish like the palm tree, and like the cedar of Lebanon; Psal. xcii. 12.

Bray a fool in a mortar, &c.; Prov. xxvii. 22.

Like grass upon the housetops; Psal. cxxix. 6.

God is my fortress, high tower, &c.; Psal. cxliv. 2.

God is my refuge, &c.; Psal. xlvi. 1-3.

A sun and a shield, &c.; Psal. lxxxiv. 9-12.

The sun like a bridegroom coming out of his chamber; Psal. xix. 4-6.

Out of the pit and the miry clay, and set my feet on a rock, &c.; Psal. xl. 2.

Who is this that cometh out of Edom with dyed garments, &c.; Isa. lxiii. 1-5.

Fountain of living waters; Jer. ii. 13.

Although the fig-tree shall not blossom, &c.; Hab. iii. 17.

As stubble before the wind, and as chaff, &c.; Job xxi. 17, 18.

His face shone as the sun; Matt. xvii. 1-8.

The ox knoweth his owner, and the ass, &c.; Isa. i. 3.

He that is slow to anger is better than he that taketh a city; Prov. xvi. 32.

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facts, we felt no very pleasing association while reading the emblem, "Like the fish pools of Heshbon." So important is it that the Bible trainer should furnish himself with a thorough khowledge of the manners, customs, and history of eastern nations, ancient and modern.

Lead me to the rock which is higher than I; Psal. lxii. 2-4.

The hypocrite's trust a spider's web; Job viii. 13.

As cold waters to a thirsty soul, so, &c.; Prov. xxv. 25.

Cast thy bread upon the waters, &c.; Eccl. i. 4.

Our days are as a shadow; 1 Chron. xxix. 15.

Rivers of thy pleasures; Psal. xxxvi. 8.

THIRD WEEK, OR WEDNESDAY.

NEW TESTAMENT BIOGRAPHY, AND PARABLES OF OUR LORD.

The nativity of Christ; Luke ii.

The shepherds of Bethlehem; Luke ii. 1-20.

Wise men of the east; Matt. ii. 1-10.

Joseph fleeth into Egypt; Matt. ii. 11-23.

John preaching in the wilderness; Matt. iii.

Simeon and Anna's prophecy regarding Christ; Luke ii. 25-38.

Christ with the doctors; Lu. ii. 40-52.

Jesus tempted in the wilderness; Matt. iv. 1-11.

Jesus blesseth little children; Mark x. 13-16.

Christ at Jacob's well; John iv. 1-40.

Peter's denial of Christ; Matt. xxvi. 57-75.

Christ's entry into Jerusalem; Mark xi. 1-11.

Christ's transfiguration; Mat. xvii. 1-13.

Christ institutes the Holy Supper; Matt. xxvi. 1-35.

Christ's agony in the garden; Matt. xxvi. 36-46.

Judas betraying Christ; Matt. xxvi. 46-56.

Jesus crowned with thorns; Matt. xxvii.

Christ crucified; John xix.

Christ's resurrection; Matt. xxviii.

Christ's ascension; Acts i. 1-14.

Zaccheus the publican; Luke xix.

The good shepherd; John x.

Ananias and Sapphira; Acts v. 1-11.

Stephen's history of the children of Israel; Acts vii.

Stephen stoned to death; Acts vii. 54-60.

Saul on the way to Damascus; Acts ix.

Philip and the Eunuch; Acts viii. 26-40.

Peter delivered from prison; Acts xii.

Paul at Damascus; Acts ix.

Paul's sufferings; 2 Cor. xi. 23-28.

Paul and Silas in prison; Acts xvi. 25-34.

Eutychus restored to life; Acts xx.

Herod's pride and death; Acts xii. 20-25.

Dorcas raised to life; Acts ix. 36-43.

Timothy's character; 2 Tim. i. 14; ii. 17.

THE PARABLES OF OUR LORD ARRANGED ALPHABETICALLY.

Debtors, the two, or gratitude for pardoning mercy; Luke vii. 40-48.

Fig-tree, or unprofitableness under the means of grace; Luke xiii. 6-9.

House on the rock, and on the sand, or the consistent and the false profession of the Gospel; Matt. vii. 24-27.

Husbandmen killing the son of the householder, or the wickedness of the Jews; Matt. xxi. 33-41.

Leaven, or the spread of the Gospel; Matt. xiii. 33.

Mustard seed, or the spread of the Gospel; Matt. xiii. 31, 32.

Marriage feast, or the offer of salvation, and its treatment by infidelity and hypocrisy; Matt. xxii. 1-13.

Net cast into the sea, or the design of the Gospel dispensation; Matt. xiii. 47-50.

Pearl of great price, or the value of the Gospel; Matt. xiii. 45, 46.

Piece of silver lost and found, or the mercy of Christ to sinners; Luke xv. 8-10.

Prodigal son, or welcome to penitent sinners; Luke xv. 11-

Publican and pharisee, or acceptable and rejected worshipper; Luke xviii. 9-14.

Pounds given to trade with, or diligence rewarded, and sloth punished; Luke xix. 12-26.

Rich fool, or the misery of worldliness; Luke xii. 16-21.

Rich man and Lazarus, or the end of sensuality; Luke xvi. 20-31.

Sheep, the lost, or the restoration of the sinner the design of Christ's coming; Matt. xviii. 11-14.

Servant, the cruel, or the sin of not forgiving others; Matt. xviii. 21-35.

Sower, or the hearers of the word; Matt. xiii. 3-9.

Steward, the unjust, or preparation for the future; Luke xvi. 1-10.

Samaritan, the good, or compassion to our brethren; Luke x. 30-37.

Shepherd, the good, or the character of Christ; John x. 11-16.

Treasure hid, or the value of the Gospel; Matt. xiii. 44.

Tares among the wheat, or bad among the good in this world; Matt. xiii. 24-30.

Talents given to trade with, or diligence rewarded and sloth punished; Matt. xxv. 14-30.

University of Michigan

Vineyard, labourers in the, or the Gentiles admitted to equal privileges with the Jews; Matt. xx. 1-16.

Virgins, the ten, or true and false profession of the Gospel; Matt. xxv. 1-13.

Widow, the importunate, or prevailing prayer; Luke xviii. 1-8.

PARABLES IN THE OLD TESTAMENT.

The trees making a king; Judges ix. 7.

The poor man's ewe lamb; 2 Sam. xii. 1.

Two brothers striving together; 2 Sam. xiv. 6.

The prisoner that made his escape; 1 Kings xx. 39.

The thistle and the cedar; 2 Kings xiv. 9.

The church represented as a vine and a vineyard; Psal. lxxx. 8-16.

The vineyard yielding wild grapes; Isa. v. 1.

FOURTH WEEK, OR THURSDAY.

MORAL DUTIES, ETC., FROM BIBLE EXAMPLES AND PRECEPTS, PROMISES, ETC.

Christ's early piety; Luke ii. 46, 47.

Christ's obedience to his earthly parents; Luke ii. 51.

Christ's humility and lowliness of mind; Matt. xi. 29.

Christ's self-denial; Phil. ii. 7, 8.

Christ's contentment in a mean condition; Luke ix. 58.

Christ's submitting to be a carpenter; Mark vi. 3.

Christ's readiness to forgive injuries; Luke xxiii. 34.

Christ's zeal for the public worship of God; Luke iv. 16.

Christ's love and practice of the divine commands; John iv. 34.

Christ's subjection to government; Matt. xvii. 27.

Search the Scriptures; John v. 39; Acts xvii. 11.

Forgiving spirit; Luke xxiii. 34; Acts vii. 54-60.

Stealing; Ex. xx. 15; Josh. vii.

Sabbath breaking; Exod. xx. 8; Num. xv. 30-37.

Obedience to parents, and the reverse; Col. iii. 20; 2 Sam. xviii.

Lying; Zech. viii. 16; Eph. iv. 25; Acts v. 1-11.

Envy ; 1 Pet. ii. 1 ; Gen. xxxvii. 5.

Prayer ; 1 Thess. v. 17 ; Dan. ix.

Praising God ; Psal. cxiii. 1 ; Acts xvi. 25.

Love one another ; John xv. 12 ; 1 Sam. xviii. 1-4, 20.

Mocking ; Prov. xxx. 17 ; 2 Kings ii. 23-25.

Alms-giving ; Luke xi. 41 ; Acts x. 2.

Speaking guile ; Psal. xxxiv. 13 ; John i. 47.

Murder ; Exod. xx. 13 ; Matt. xiv. 6-11.

Covetousness ; Exod. xx. 17; 2 Kings v. 20-27.

Hospitality ; Rom. xii. 13 ; Gen. xvii. 1-8.

Pride ; Jer. xiii. 17 ; Acts xii. 23 ; Prov. xvi. 18.

Drunkenness ; Eph. v. 18 ; Isa. v. 11-22.

Swearing ; Exod. xx. 7 ; 2 Sam. xvi. 1-14.

Early piety ; Eccl. xii. 1 ; 2 Tim. iii. 15.

Humility ; 1 Pet. v. 5 ; Luke xviii. 9-14.

The Golden Rule ; Matt. vii. 12 ; 1 Sam. xx. 35-42.

Walking with God ; Deut. v. 33 ; Gen. v. 22-24.

Obedience to God's law ; John xiv. 15 ; John iv. 34.

Diligence in doing good ; 2 Thess. iii. 13 ; Acts x. 38.

*Submission to superiors ; Heb. xiii. 17 ; Matt. xvii. 27.

Duty of servants ; Titus ii. 9.

Ingratitude ; Gen. xl.

Worldly-mindedness ; 2 Tim. iv.

Delaying repentance ; Acts xxiv.

Choosing the good part ; Luke x.

Patience, Job ; Job i.

Obedience to parents—Rechabites ; Jer. xxxv.

Be not overcome of evil ; Rom. xii. 24.

If sinners entice thee, &c. ; Prov. i. 10.

Be not wise in your own eyes ; Prov. ii. 7.

Enter not into the path of the wicked ; Prov. iv. 14-19.

A soft answer turneth away wrath ; Prov. xv. 1, 2.

He that hath pity on the poor, &c. ; Prov. xix. 17.

Even a child is known by his doings ; Prov. xx. 11-13.

Feed my lambs ; John xxi. 15.

Whoso curseth his father or his mother ; Prov. xx. 20.

When rebuked of God, faint not ; Heb. xii. 3-5.

Set your affections on things above ; Col. iii. 2.

Resist the devil, and he will flee from you ; James iv. 7.

Be not weary in well doing, for, &c. ; Gal. vi. 9.

If possible, live peaceably with all men ; Rom. xii. 18.

FIFTH WEEK, OR FRIDAY.

MIRACLES FROM THE OLD AND NEW TESTAMENTS.

The plagues of Egypt; Exod. vii. viii. ix. and x.

Slaying the firstborn; Exod. xii. 29.

Moses divideth the Red Sea; Exod. xvi. 21.

The Egyptians drowned; Exod. xiv. 23.

Quails and manna sent; Exod. xvi. 11.

Water brought out of the rock; Exod. xvii. 1.

Miraculous healing of the Israelites; Num. xxi. 7.

Korah, Dathan, and Abiram swallowed up by an earthquake; Num. xvi. 31.

Jordan divided; Josh. iii. 14.

The walls of Jericho fall down; Josh. vi. 20.

The sun standing still; Josh. x. 12.

The sun darkened; Luke xxiii. 44.

Elijah fed by ravens; 1 Kings xvii. 1.

Elijah multiplieth the widow's oil and meal; 1 Kings xvii. 8.

Elijah raiseth the widow's son; 1 Kings xvii. 17.

Elisha multiplieth the widow's oil; 2 Kings iv. 1.

Elisha raiseth the Shunammite's son; 2 Kings iv. 18.

Naaman's leprosy cured; 2 Kings v. 1.

Elisha causeth iron to swim; 2 Kings vi. 1.

MIRACULOUS EXERCISE OF CHRIST'S POWER.

In giving sight to the blind.

Two at Capernaum; Matt. ix. 27-29.

Several at the sea of Galilee; Matt. xv. 30.

Two on leaving Jericho; Matt. xx. 29-34.

One on going to Jericho; Luke xvii. 35-43.

One in the Temple; John ix. 1.

In curing the lame.

Several at the sea of Galilee; Matt. xv. 30.

In curing the dumb.

One at Capernaum; Matt. xii. 22-25.

Several at the sea of Galilee; Matt. xv. 30.

Another there; Mark vii. 31-36.

In curing fever.

On Peter's mother-in-law; Matt. viii. 14-15.

On the nobleman's son; John iv. 46-54.

In curing dropsy.

On a man in the Pharisee's house; Luke xiv. 1-4.

In curing leprosy.
On a man at Capernaum; Matt. viii. 2, 3.
Ten in the region of Galilee; Luke xvii. 12-19.
In curing a withered hand.
On a man in Galilee; Mark iii. 1-5.
In curing long-continued maladies.
Of twelve years' standing; Matt. ix. 20.
In curing the palsy.
On the centurion's servant; Matt. viii. 6.
In curing Satanic possession.
Two men of the Gergesenes; Matt. viii. 28.
The Canaanite's daughter; Matt. xv. 22.
The man at the mount of Transfiguration; Matt. xvii. 18.
The woman with the spirit of infirmity; Luke xiii. 11.
In restoring an ear cut off.
The High Priest's servant; Luke xxii. 50, 51.
In raising the dead.
The widow of Nain's son; Luke vii. 12-15.
The daughter of Jairus; Luke viii. 54, 55.
Lazarus of Bethany; John xi. 1-44.
In changing water into wine.
At Cana of Galilee; John ii. 1-11.
In walking on the sea.
The sea of Galilee; Matt. xiv. 25-29.
In stilling the tempest.
Sea of Galilee; Matt. viii. 26.
In increasing the loaves and fishes.
In the desert; Matt. xv. 34-39.
And again; John vi. 9-14.
In procuring the large draught of fishes.
At the sea of Galilee; Luke v. 6-9.
In sending the fish with the money.
At the sea of Galilee; Matt. xvii. 27.
In paralysing and restoring the soldiers.
In the garden of Gethsemane; John xviii. 6-8.

SIXTH WEEK, OR SATURDAY.

SACRED GEOGRAPHY—PROPHECIES RESPECTING CHRIST, ETC.

Ethiopia, Gen. ii.
Assyria, Gen. ii.
Euphrates, Gen. ii.
Nod, Gen. iv.
Mountains of Ararat, Gen. viii.
Nineveh, Gen. x.
Sidon, Gen. x.
Gaza, Gen. x.
Sodom and Gomorrah, Gen. x.
Babel, Gen. xi.
Ur of the Chaldees, Gen. xi.
Canaan, Gen. xi.
Bethel, Gen. xii.
Plain of Jordan, Gen. xiii.

Zoar, Gen. xiv.
Salem, Gen. xiv.
Damascus, Gen. xv.
Plains of Mamre, Gen. xviii.
Beer-sheba, Gen. xxii.
Hebron, Gen. xxiii.
Mesopotamia, Gen. xxiv.
Haran, Gen. xxiii.
Mount Gilead, Gen. xxxii.
Bethlehem, Gen. xxxv.
Edom, Gen. xxxvi.
Egypt, Gen. xli.
Goshen, Gen. xlvii.
Red Sea, Exod. xiv.
Moab, Exod. xv.
Wilderness of Sin, Exod. xvi.
Mount Sinai, Exod. xix.
Journey of the Israelites, Num. xxxiii.
Babylon, Jer. xxviii. 4.
Judea, Luke xxi. 21.
Land of Israel, 2 Kings v. 2.
Samaria, John iv. 9.
Galilee, Mark xiv. 28.
Cesarea, Matt. xvi. 13.
Nazareth, Luke ii. 51.
Dalmanutha, Mark viii. 10.
Sarepta, Luke iv. 26.
Nain, Luke vii. 11.
Bethany, Luke xxiv. 50.
Bethsaida, Matt. xi. 21.
Tyre, Isa. xxiii. 1.
Capernaum, John iv. 46.
Cana, John ii. 1.
Magdala, Matt. xv. 39.
Sea of Tiberias, John vi. 1.
Lake of Gennesaret, Luke v. 1.
Jordan, Matt. iii. 13.
Rome, Acts xxiii. 11.
Spain, Rom. xv. 24.
Patmos, Rev. i. 9.
Jerusalem, Luke xiii. 34.
Athens, Acts xvii. 22.
Damascus, and Paul's Travels, Acts.
Zion, Isa. lxiv. 10.
Syria, Matt. iv. 24.
Persia, Dan. x. xiii.
Lebanon, Psal. xcii. 12.
Arabia, Gal. i. 1.
Joppa, Acts x. 5.

MOUNTAINS.

Calvary—Jesus Christ was crucified; Luke xxiii. 33.

Olivet—Jesus ascended up to heaven; Acts i. 12.

Ararat—Noah's Ark rested; Gen. viii. 4.

Gilead—Laban overtook Jacob; Gen. xxxi. 21.

Sinai—God gave the ten commandments; Exod. xix. 18.

Horeb—the Lord appeared to Moses in a bush of fire; Exod. iii. 1.

Pisgah—Balak took Balaam to curse God's people; Numb. xxiii. 14.

Carmel—the Lord answered Elijah by fire; 1 Kings xviii. 20.

Gilboa—Saul and his sons were killed; 1 Chron. x. 8.

Moriah—Solomon built the temple; 2 Chron. iii. 1.

Lebanon—Moses prayed to see it before he died; Deut. iii. 23.

Tabor—The armies of Barak and Sisera met; Judges iv. 12.

BIBLE GEOGRAPHY.

Journey of the Israelites from Egypt to the Promised Land.—This may commence from Pharaoh's giving Jacob's family

the land of Goshen to dwell in; see Genesis, chapter xlvii., and carried forward through Exodus, &c. The judicious trainer, whether he reads a passage from the Bible to the children, as in infant schools, or allows the children to read to him, and in the hearing of all the scholars, as in the Juvenile School, will, of course, select for each successive day such passages as their mind can be exercised upon with propriety, and as bear in some measure upon the progress of the journey—causing the children to point out, on the map, the various positions of the Israelites, as the history proceeds—giving also familiar illustrations, to elucidate the different points and particulars of the narrative.

CHAP. XXV.

SECULAR TRAINING LESSONS.

ELEMENTS OF SCIENCE—ARTS—MANUFACTURES.

ALL education must be incomplete, which does not prepare man for the duties of this life, and the enjoyments of another. In this view of education, it requires little argument to prove that science, or a knowledge of secular things, forms an essential ingredient (for this life at least), and which, as a distinct branch, we consider has been too long neglected in elementary schools,—not that elementary school books have not embraced short notices of some points of science, but they are not such as without picturing out by the master can convey clear ideas of the subjects treated of. Without oral instruction added to reading there cannot be a regular course of secular training.

It is evident, that although some points of science, from observation, reading, and conversation, do force themselves upon the young mind, and may be made available when a person attends a course of public lectures in after life; yet, the fact of his knowledge having been gathered up at random, without

arrangement or system, leaves him in the dark as to the basis on which all, or any science, rests.

In the preceding chapters, we have endeavoured to prove the importance of this principle in religious matters, and now we must shortly apply it to secular education.

That science ought to form a distinct branch of education and training, even for the children of the poor and working classes, will appear, when we consider the importance of servants, workmen, and mechanics, having a correct idea of things and of scientific terms. In regard to the first of this class, for example, in ventilating a room or a church, how many colds in the head and stiff necks might be prevented, and how much dust and coals saved in *pokering* a fire! The workman would know better the meaning of relative terms, even in the drudgery of manual labour, and he might be left to execute much by a simple order scientifically expressed, which he cannot now do without the closest superintendence; and although the mechanic must have acquired a practical knowledge, at least, of the terms and science of his particular profession, yet, early school training in science and scientific terms, would have expanded and exercised the mind of many a mechanic, humble in rank, but of powerful intellect, so as to have produced many more James Watts than we now have, whose genius and discoveries might enrich mankind, and add to the domestic and social comfort of all. How difficult it

to get a workman out of a beaten track, or if he be genius to fix him in any track at all!

THE MODE.

The mode of conducting a scientific training lesson is precisely the same as in Bible training, and it is unnecessary to repeat particularly what has been already stated. The principle is this, that facts must be told the pupils, of which they show themselves ignorant, but not the lesson to be drawn.* The master trains the children from facts they already know, or which he may communicate at the time, till they arrive at the conclusion to which he wishes to lead them, and which the children will draw for themselves, if the premises be properly laid, and expressed in language within their comprehension. Picturing out, therefore, is as necessary in secular as in Bible training. Science, highly valuable in itself, even assists Bible training;—for example, in secular training, it may be, the child knows nothing of the difference in power between the right hand and the left, or the gravitation of matter in the scales of a balance. These must be told and pictured out to the child as new facts, and applied in Bible training, when in describing the greatness and power of God, it is said, "His right hand doth valiantly," and "He weigheth the mountains in scales, and the hills in a balance." Again, a knowledge of the qualities of salt in preserving animal substances from putrefaction, enables us to perceive the meaning and force of the emblem, "Ye are the salt of the earth." And again, the mode of refin-

* See Practical Illustrations and list of lessons.

ing silver ore, by subjecting it to fire in a crucible, and the fact that it is only *fully* refined when the silversmith can see his face reflected on its surface, assist us to understand the force of the expression, "I will refine thee as silver is refined." Secular training lessons are uniformly found a most powerful mental culture when conducted according to the natural principles laid down. The right exercise of all our powers, however, intellectual as well as moral, is a duty we owe to Him who created us, and we are not at liberty to leave dormant, powers, by which, the more they are exercised agreeably to His will, in regard to the works of nature, the more we discover proofs of his wisdom and goodness in the adaptation of every flower of the field, and animal and mineral substance, to the circumstances in which they are placed, and the purposes for which they were designed. The more we explore nature, the more does God appear in it, and the more clearly does his revealed will appear to be the gift of the same all-wise and benignant Being.

There are few secular lessons properly pictured out, especially in natural history or science, from which a distinct moral lesson may not be drawn.

The black board, and pictures, and objects, must, of course, be more frequently used and referred to, than in Bible training. The object and the diagram require to be more frequently present to the eye, consequently written examples of the system pursued must be more imperfectly exhibited in secular than in Bible training, imperfect as both must necessarily be in the absence of the *eye*, the *hand*, and the *living voice*.

Questions and ellipses, with analogy, and (*familiar*) illustrations are alike requisite in conducting the lessons of both departments (secular and sacred), and both ought equally to be an intellectual exercise, independently of the practical, or moral, or spiritual lessons, to be deduced.

EXAMPLE I.

STAGE I., OR INITIATORY DEPARTMENT.*

SECULAR TRAINING LESSON.

THE CAMEL.

Now, children,† you see this picture (presenting the picture of a camel, if you have one, but if not, you must describe its comparative size with some animal they are acquainted with, noticing also the peculiar hunches upon its back). What is the name of this animal? *The Camel.* Camel is the name of ... *this animal.* The camel, children, lives in hot countries, such as Arabia. Arabia is a very...*hot country* in Asia, where there are hot sandy deserts, in which there are neither trees nor ... *grass.* The camel has feet and legs, and ... (pointing to the parts) *a head,* and ... *a back,* as every animal has. *What a*

* In every stage of the child's progress, *questions and ellipses* must be judiciously and naturally mixed.

† No lesson is proceeded with until the children are physically and intellectually drilled into order. (See Notes, stage I., "A Stay," and "Man with the withered hand.") At the end of every point of the lesson, also, some slight physical movements are requisite, such as stretching out arms simultaneously twice or thrice, rising up and sitting down, &c., varied according to the age and condition of the feelings of the children. Some of these are absolutely requisite before, and during the progress of every lesson, but the most powerful means of securing the attention are the trainer's action and *varying his tones of voice.*

lump on its back, master!! This is a ... *lump.* Do you remember the name I gave to that lump? I called it a hunch. A great ... *hunch*, that, then, is a ... *hunch.* Tell me how many hunches it has got? *Two.* It has got ... *two hunches on its back.* This one is on ... Where is this one near? Supposing this boy went on all fours, that is, suppose this boy walked on his hands and ... *feet*, and a hunch were above this place. What do you call this place? *Shoulders.* The camel, then, has a hunch upon ... *its shoulders*, or close behind...*its shoulders*, and another upon ... What is this? *Tail.* Is this the tail? *Back, Sir.* It is upon...*its back*, near ... *the tail*, but not ... *upon the tail.**

Now, then, children, I shall tell you something more† about this wonderful animal. *It has got crooked hind legs, Sir.* Very right, my little girl, the camel has got very broad strong...*hind legs*, which look as if they were ... *crooked*, and in the next lesson we have upon the camel, we shall say something about the use of what appears a crook in its ... *hind legs*, and you will be better able to understand the reason then, than you would just now.‡ Let me tell you, that the camel has got on its body, very fine hair of a light brown colour, called... What would you call the hair that grows upon the camel? (No answer.) What would you call the hair that grows upon a cow? *Cow hair.* Now, answer me. What would you call the hair that grows upon a camel? *Camel hair.* This hair, children, is made into cloth, and makes very pretty ... *jackets.* I have no doubt that cloth made, from camel's...*hair*, would make a jacket as this boy says, but it is made chiefly into cloaks or ... *mantles.* The climate § is too hot for jackets, that is to say, the sun is too hot in the country where the camels...*live*, for the people to...*wear jackets.* People in hot countries generally prefer loose, wide clothes, not clothes that fit tight like ... *a jacket.* Why? *Because they are cooler.* The body is kept cooler when the clothes are loose,

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* As we stated in the explanatory chapters, the younger the children are, there must be more ellipses and fewer questions.

† Some slight physical exercises.

‡ We give the outlines first. See *passim.* At the same time acknowledging one or other of the answers and observations of the children.

§ A word they can scarcely as yet understand, but being expressed, the trainer must break it down.

than when ... *they are tight.* What part of the world are we speaking about? You will remember I told you at the beginning of the lesson. What was the name? *Arabia.* This girl is right, don't forget the name of the country where camels chiefly live ... *Arabia.* Very well, the camel's hair is made into ... *cloaks* and...*mantles.* Do you remember, in one of our Bible lessons who was said to have worn a garment made of camel's hair? *John.* John ... *the Baptist.** Very well, children, you have said that the camel lives in...*Arabia,* that it has two...*hunches on its back,* one as large as you see, and the other, ... *small,* or ...*smaller,* that its hair is of a ... *light brown colour,* and very ...*fine.* And what do the people make of its hair? *Cloth.* Cloth for ... *mantles.*†

Look what a nice place that would be for a ride, children. That place is something like a... What is put as a seat on a horse's back? *A saddle.* What do you think that place is like between the two hunches? *A saddle, that would keep us from falling, Sir.* Very right, boy, the hunch behind would keep you from... *falling back,* and this one near...*the shoulder,* would keep you from ...*falling on its neck.* But perhaps you might fall by its sides. *The stirrups would keep me up.* Oh, then you are for stirrups, my boy. You would ride very safely on the camel's back, if you had ... *stirrups* between these two large ... *lumps.* Lumps!! *Hunches, Sir.*

Now, I must tell you something more about this wonderful animal, and then you will tell me what you think of it. The camel is a very tall animal, as high as six feet, that is from the ...*floor* to a little above my ... *head.* (The master pointing first to the floor and then to the top of his head.‡) Supposing I wished to take a ride on such a high animal, how would I get on its back? *You might take a stool.* But suppose I could not get a stool, and were in the deserts of Arabia? *I would*

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* Of course the trainer remembers that this fact occurred in a Bible lesson, otherwise the question would not be put at this time.

† The children, of course, make many mistakes which must be corrected by training, not *telling;* but to exhibit which on paper, would render the perusal intolerably tedious.

‡ Action suited to the words, is important in training, as it is in all public speaking. The attention of the old as well as the young is arrested by it, and even partially pictures out the subject.

jump. Could you jump as high as yourself, think you? *Yes, Sir*. Try it? *No, Sir, no*. Now, I'll tell you how it is done. The keepers of the camels *train* them when they are young to kneel ... *down* upon ... *their knees*. By training, I mean they make the camels ... *kneel down*, that is to say, when the keepers train the young camels to kneel, they make them ... *do it*. When the camels are trained to ... *kneel* on the ... *ground*, they... *do it*.* The keepers whistle or make some particular ... *sound*, and the moment the camels hear the ... *whistle*, they ... What do they do? *They kneel*. And when they kneel, any man can ... *jump on its back*, and after a person is on its back ... What might they do? *Take a ride*.

Now then, the camel rides with a man, or any burden, on ... *its back*, just like ... What animal do we use for riding in this country? *A horse*, but it is much stronger ... *than a horse*. It can carry a greater weight, where? *On its back*, than ... *a horse*. How long do you think a horse could go without water to drink? *Don't know, Sir*. Do you think a horse could want water a whole day? *My father's cart horse drinks every morning and every night*. Not oftener than morning and evening? *Yes, Sir, at meal hours*. Your father's horse takes water, you say, several ... *times a-day*. Well, let me tell you, that the camel can travel through ... What sort of places did we say it travelled through in Arabia? *Hot sands*. Dry, burning ... *sands*, burning with the ... *heat of the sun*, for a whole week together, without taking a drink. *Does it get no water, Sir?* I'll tell you about that just now, children. There are no wells, or rivers, or ... *ponds*, or water of any kind in these deserts, and God has so made the stomach of this ... *animal*, or rather God has given it two stomachs. You know, the stomach is where ... *we put our meat in*. And what else? Where do you put your drink in? *Our mouth*. And where does the water go after that? *The stomach*. Well, as the camel requires to carry heavy ... *men* and ... *women*, and what have men and women with them sometimes? *Goods*. The camel has goods and other ... *things* to carry besides men and women which are

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* DOING is the principle of the training system intellectually, as well as physically and morally.

a great burden through the ... Where? The ... *sandy deserts* sometimes for a whole week together, without coming to a place where they could get ... *water*, so God has, out of his goodness, provided them with a large ... Where does an animal put the water it drinks? *Its stomach.* God has provided it with two ... *stomachs*, so large that it can take in as much water in one of its ... *stomachs*, before it starts on the journey, as serves it the ... *whole time.* This boy's father's horse * requires water every ... *day.* How often? *Several times a-day*, and there is plenty of water in this ... *town.* What would a horse do in the sandy deserts of Arabia, think you? *Die.* Die for ... *want of water.* It would be so thirsty from want of water, that ... *it would die.* You say the horse would die there. Would the camel die? *No, Sir.* Why? *It has a great quantity of water.* Where? *In its inside*, that is ... *in its stomach*, which serves it perhaps for seven or eight days, when it is crossing, that is, when it is walking through ... *the deserts*, and burning ... *sands of Arabia.* The horse, such as we were speaking about, you say would not do for ... *Arabia*, but the camel will do to ride across the ... *sandy deserts of Arabia.*

We have a number of things to speak about this wonderful animal, which I must tell you at next lesson, but I wish to speak about another thing at present. It is about its feet. The camel has very wonderful ... *feet.* They are broad, large feet, and very soft and spungy, like a piece of ... Mention any thing you know to be soft? *Mutton, bread, butter, beef, my cap, flesh, my hand, twopenny loaves, Sir.*† Enough, children. One boy

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* While you acknowledge the answers of all, from time to time, and thus stimulate all, the master, as a moral trainer, must take care not to be partial, and that while he acknowledges the answers of the forward and warm-tempered children (*who are always ready and willing to make a show off in school*), he as often notices and comments upon those offered by the more gentle and timid, whose answers are generally not less correct, but who require encouragement to express them; and the particular notice of whose answers, *in turn*, also acts as a check on the too great forwardness of the other parties. The practical exercise of this principle stimulates all alike, protecting and encouraging the timid, whether male or female, and regulating and moulding, by degrees, the spirit of the forward.

† Too wide a question (in fact a guess); the trainer consequently receives too many answers, and must concentrate their ideas upon *one* point.

says * that the feet of the camel is as soft as his hand. Tell me why you think God has made the feet of the camel soft? (No answer.) Tell me, how has God made the horse's feet? Attend, children. What kind of ground does the horse walk upon? *Soft ground.* Where does it walk when carrying a burden, or when a man rides it? *On the road.* And when in towns? *On the streets.*† What would take place were the horse's feet as soft as the camel's? *They would be hurt.* Our roads are covered over with ... *hard stones*, and a soft foot like the camel's would ... *be hurt.* The horse's feet are ... *hard*, and the farrier—that is the man who shoes horses—the farrier makes something hard for them. What does he make? *Shoes.* What sort of shoes? *Iron shoes.* You and I wear ... *leather shoes.* The horse wears ... *iron ones.* In walking upon sand, how do you find it under your feet? *Soft.* Were the horse to ride with a heavy burden on its back on the sands of Arabia, what would happen? *It would sink.* Its hoofs or feet would ... *sink in the sand*, and then it would not ... *get on its journey*, when walking on the ... *soft sand.* And what would happen to its feet? Do you know what its hoofs are made of? *Hard.* True, they are hard, but many things are hard. This table is ... *hard.* *Bony, Sir.* Not bones, but almost as hard as ... *a bone.*‡ If the hoofs or feet of the horse are hard and dry like a bone, what would happen them in the hot sandy deserts? *They would be birseled.* What do you mean by birseled? *Burnt.* Not quite burnt, but ... *half burnt.* Then, you think the horse would not do for the hot ...

He seizes upon one of the answers as the nearest, and trains the children to the correct one he wishes to reach.

* The moment the master fixes upon any one answer, all are silent, to hear what is to be said upon it. This does not depend on its being right or wrong. They are satisfied that some answer is attended to.

† During the next lesson, or in Stage II, the rein-deer might be brought in as a comparison, but the horse, an animal with which they are *familiar*, is enough at present. In future lessons the comparison of the rein-deer in the snows of Lapland, the horse at home, and the camel in the deserts of Arabia, and the adaptation of each to its peculiar circumstances, may then be pictured out, and from which moral lessons may be drawn.

‡ It would not do at this early stage, when nearly every fact is new to the *children*, to divert their attention from the direct course, by giving the analogy between the construction of the hoof of the horse, with other substances, such as horns, whalebone, &c. This should come under its own particular head or secular gallery lesson on horns, whalebone, &c.

sands of ... *Arabia*, but it does very well for ... *this country*. What kind of feet did you say the camel has? *Soft*. Very spongy and ... *soft*, like a ... *lady's hand*, not dry like the ... *horse's feet*, but soft and full of moisture, like the palm of my ... *hand*.* What has the camel to walk upon, little girl? *Sand*, and therefore God has made its feet ... *soft*. Soft to walk over the fine ... *sand*, and full of sap like oil, that never dries up any more than my foot or ... *hand*. Now, tell me, why are they full of sap? That they may be ... *able to walk in the deserts* a ... *long time* without their ... What would happen to their feet if they were as dry as the horse's feet? *Dry up*. The camel's feet then, do not ... *dry up*, although they should be walking through hot ... *sand* for many ... *weeks*. Did I say weeks, children? *Days, Sir*. Although the camel's feet are walking over ... *burning sands* for many ... *days*. Its feet are large. Why are they large? *Don't know, Sir*. If you wish to walk through deep snow, whether would you use stilts, like boys sometimes when crossing a stream, or would you put on snow shoes, like the Laplanders? (Silent.) You will remember we were speaking about the snow of the north the other day. Whether do you think the stilts or the snow shoes would sink the faster? *The stilts*. The stilts would ... *sink very deep*.—the snow boots do ... *not sink*, they do not sink very ... *much*, because they are ... What size are they? *Large*. The snow shoes are ... *large* and ... *broad*. How broad? Broader and longer than a man's ... *boot*. Tell me why the feet of the camel are large? *That they might not sink* in the ... *deserts*. Horses have hard hoofs or ... *feet*, which suit them to travel in ... *this country*, or any ... *country* where its feet ... *would not sink*, but ... *not in the deserts of Arabia*. I must tell you that there are plenty of horses in Arabia, beautiful horses, for there is hard ground in Arabia as well ... *as sandy ground*, but then Arabian horses wont do for the ... What were we speaking of? *Sandy deserts*, where their feet would ... *sink*, and where there is no ... *water to drink*.

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* The trainer, showing and pointing to the palm of his hand. The child in this way adds, *incidentally*, another word to its vocabulary; viz., *palm*, the idea and the word respresenting the object being combined.

But the camel's feet do not ... *sink in the sand,* being ... *soft and big.* And what does it do for water? *It carries it in its stomach.* In one ... *of its stomachs.* And what does it do with the other? *It digests its food.* God, then, who made all things very ... *good,* has made the camel to suit the ... *sandy deserts.* Very well, children.*

Now, I fear you are getting tired.—Let us have a little exercise. Heads up—shoulders ... *back* † ... chin in—heels ... *close* —toes out at ... *an acute angle*—hands on ... *knees*.... Now, perfect silence.‡ We shall have done immediately. Let me see if you remember what we have said? The camel is an animal ... How high? *As high as you, Sir.* How many feet? *Six feet.* I am not quite six feet high, therefore it must be ... *higher than you, Sir.* I forgot to tell you that the camel is about ten feet long, that is, as long as that ... *desk.* Six feet ... *high,* and about ... *ten feet long.* It has two large ... *lumps.* Remember the name I gave you ... *Hunches.* Where? *On its back,* which makes a ... *nice saddle to ride on.* How many stomachs has it? *Two, Sir.* One of them is ... *large.* For what purpose? *To keep water in it.* A curiously formed stomach, that contains as much ... *water* as serves it ... *on its journey* ... Where? *Across the sandy deserts of Arabia,* for, unless it had a quantity of water ... *in its stomach, it would die* for want of water or ... *thirst.* Why? *On account of the heat* and dryness of ... *the sandy deserts.* You also told me that the camel's hair was ... *fine,* and what colour? *Brown.* A light ... *brown colour,* and that the people make it into ... *cloth,* for ... *mantles and cloaks.* And what did we say about its feet? What sort of feet are they? *Soft and spongy;* and what else? *Large.* Why

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* *Repetition* of the idea in different forms of expression is absolutely necessary during the first and second stages of training.

† When the children fill up the ellipses they naturally perform the action. Were the master simply to *tell* them what to do, he could not so readily secure the attention of all.

‡ Rising up, and sitting down, simultaneously, not by a stamp of the foot, which is clumsy, but by following the motion of the master's hand, from the horizontal, slowly or quickly, to the perpendicular, and again to the horizontal, and repeated as often as he pleases. The eye being necessarily fixed on the trainer, secures the attention, and this, and every similar exercise, establishes the habit of obedience.

soft? *To tread the sand.* And why are they broad? *That they may not sink in the sand* when the camel has ... *a large burden on its back.* The camels go in great numbers, through the deserts, with men, women, and ... *children,* on ... *their backs,* and also a quantity of ... *goods;* but we must speak about these things again. It is time now to get out to ... *the play-ground* for a little.

I am thinking, children, of the camel's soft feet. The camel walks so gently with its feet, that were one to come into this room, you would scarcely hear it ... *walking.* It would scarcely disturb little Henry, here, who is beginning to ... *sleep.* Henry is not ... *sleeping,* just a ... *little sleepy,* he must, therefore, get out soon into the play-ground, else he will get ... *fast asleep.** So you think the soft, gentle walk of the immense camel, passing the gallery, would not disturb a half ... *sleeping child.*

Now, children, prepare to march to the play-ground. We shall sing the "Camel." March prettily—Make little noise—do not scrape or beat the floor with your feet. Go on.

To many persons who are unacquainted with the Training System, this example must appear absurdly tedious. Slow, however, as the process is, which we have exhibited, many points, even of the few that have been pictured out, are too abrupt. The whole, no doubt, might have been told the children by *explanation,* and embraced in half a dozen sentences; or by the question and answer system, in a couple of pages; but mere external objects, however varied, or explanation by the master, never can secure an equal amount of understanding as does the principle of *picturing out* by familiar illustrations—questions and ellipses mixed, &c.

A trainer who can conduct the first stage or outlines properly, finds no difficulty whatever in conducting the subsequent stages. The principle is—outlines first.

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* Long before this speech is ended little Henry, of course, is quite lively. A pull, a push, a scold, or a touch with a rod, whatever effect such may have at the moment, is not so lasting as a gentle appeal to the understanding and feelings.

EXAMPLE II.

ON POTTERY.

A SHORT LESSON—STAGE I.

THE principles of making pottery, porcelain, china, &c., even when the great outlines only are given, would require at least five or six separate lessons. The common practice with all our students, during the early part of the course, when required to conduct a lesson on pottery, is to commence at the third or fourth stage.* The simplest principle, viz., the making of a flower-pot or jar, they can scarcely condescend to. They consider or imagine it too simple to engross their own thoughts for a moment; and, therefore, take it for granted, *without inquiry*, that the scholars know what they never have seen, or what has never been pictured out to them.

The candidate trainer jumps up at once to the third or fourth step of the ladder, keeping the child at the base, who is not capable of such a stride, attempting to picture out, perhaps only *to explain*, a point the child has not reached, and cannot *see;* consequently, at the close of the lesson, the children are little benefited by it, and little is left on their minds, save the burning or baking in the kiln, glazing and painting,

* In fact, in every instance, all students commence at a higher step than the first, until they are brought down and trained. They will not, or are aid to stoop, so low. *So high we rather say*, the first steps being allportant, and decidedly the more difficult.

with a few terms not understood by any in the gallery, because not pictured out *before they have been used;* such as, fusible, infusible, semi-vitrified, translucent, opaque, &c. &c. The student calls out to the child as it were from the top of St. Paul's to come up to him. The accomplished trainer comes down, and taking the child by the hand leads him up. Why not commence as the Scriptures do? "As clay in the hands of the potter!" Why use a word the children do not understand? Why not picture out every word to be used, in order that they may understand it? and here we feel the absolute weakness of examples on paper, without the assistance of the wheel and the band; the lever power of the foot-board, and the circular motion of the table on which the clay revolves, or at least, without the powerful assistance of the visible foot, the hand, and a circular motion, to the mere words of a book.

Our short example, therefore, will be the first stage on

POTTERY.

Children, we are to have a lesson to-day on pottery. Do you know what the potter makes? *Pots.* What do you use at breakfast and dinner to take your meat out of? *Cups and saucers.* You use a cup and saucer at...*breakfast;* and what do you use at dinner? *Plates.* Mention a few other articles you use at different times, of the same kind? *Bowls, mugs, decanters.* Of what are decanters made? *Glass.* What is the lesson to-day? *Pottery.* Is a decanter made by the same person who makes bowls and plates? *No, Sir, decanters are not made in a pottery.* They are made by...*a glass-blower,* and a man who cuts...*glass,* not...*by a potter.** A potter is one who...*makes*

* Never say, You are wrong, train them to what is right.

pots, and every other thing that is made out of clay, like ... *pots, plates, bowls*, and ... *jugs*, and ... *cups and saucers*. And what sort of pottery does the gardener use to plant geraniums and other flowers in? *Flower-pots*. Very well, the potter makes all...*these things*. Would you wish to know how the potter makes some of these things? *Yes, Sir*. Well, if you will be very quiet and attentive, we shall see how the potter does.* What is the first thing that the potter does before he makes a flower-pot or a common basin? What does the potter use to make these articles of? *Clay*. And where does he get the clay? *In the ground*. Does he get the clay everywhere? *Only in clay places*. Only in that kind of ground which is...*full of clay*. Some soils or ground are so full of sand and other things, that it would not...*make pottery things*.

I shall show you the simplest way of making a flower-pot or a common basin, and afterwards we shall see how the potter makes jugs and plates, and ... *tea-cups*, and how he paints them, and gilds them, that is, how he puts...*gold on them*, and also ... What do you see on the tea cups sometimes at home? *Flowers*. The potter prepares, that is, he makes a machine, or gets a machine maker to...*make a machine* for...*him*, like what I have drawn...*on the board*. You see this large wheel, and this thing like a ... *belt*. That belt goes round ... *the wheel*, and when it is drawn over this small wheel, along this way, what will it do? *It will turn it*. The large wheel will...*wheel round*. And if I put my foot on this...*board*, and press it up and down, this...*way*. This they call a crank. This...*crank* makes both wheels...*go round*. How so? The...*belt turns them*. Have you seen a spinning wheel? *Yes, Sir, my grandmother spins*. Well, the large wheel of the potter may be turned in the same way, by the foot, as this boy's ... *grandmother's wheel*.† Were the wheel very large, so that a man could not turn it with his foot, what would he do? *Get a steam-engine*, and the steam-engine

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* You must have a little physical exercise, occasionally, or, as we term it, you must "*dress your troops*." You have, by preliminary observations, awakened their curiosity, but you must also, by a proper physical, as well actual arrangement, secure that their attention be sustained so as hat curiosity gratified.
liar Illustrations.

would not only turn one potter's...*wheel*, but a great many...*at one time*.

Well, children, when this large wheel turns round once, it makes this little wheel turn round a great ... *many times*, just like a spinning wheel, or a grinding machine for grinding...*corn*.* Perhaps some of you may not have seen either a spinning wheel or a machine for grinding corn, or a steam-engine, but I shall show you some of these machines, or models, I mean small machines, like the ... *large ones*, by and by, that is, at...*another time*.

The potter has a small board or table at this ... *place*, which turns round...*quickly*. Now then, the potter gets clay from the ...*clay holes*, from the place where clay is...*found*, and he beats it with a stick many times this way and...*that way*, and he washes it with water, also, a long...*time*, and you know what is found sometimes in clay? *Stones*. Well, the potter takes out the little...*stones from it*, and does a great many things to the ...*clay* to make it...*nice*, to make it...*clean* and...*smooth*, which I shall also tell you of at...*another time*; and he takes a bit of the clay that has been cleaned. But will the potter, think you, use the clay soft or hard, when he wishes to put it into a shape? Will it do better wet or dry? *Wet*. Why? *It will squeeze best*. Do you say best? *Better*.†

The clay can be squeezed or pressed out into any shape, better when it is...*wet* than...*when dry*. I know some filthy boys on the streets, who build small houses, and make clay...*pies* with ... *clay*. What kind of clay do they use? *Wet clay* and dirty their hands and...*their clothes*, so that they cannot appear...*at school*.

Why do these boys prefer wet clay? *It is easier squeezed*. Now, the potter takes this piece of...*wet clay*, and places it on the small table I spoke to you about, and when he presses his... *foot* up and ... *down*, or when the steam-engine turns the wheel

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* This ellipsis, although answered as the trainer wished, ought not to have been so formed, being a mere guess. *Corn* had not been alluded to, and need not necessarily have occurred to the mind of the children. It ought to have been put in the form of one or two distinct questions:—How is corn bruised or made into flour? By a,—&c. &c.

† It is presumed, even in the Initiatory department, that the children have been trained to understand the terms of comparison, good, better, best.

... How? *By the band*, it then makes the...*table spin round* with the piece of clay upon it, like...*a peery*. Give me another name for peery? *Top*.

The soft wet clay would spin round like...*a top*. What would happen to a top were it spinning so quickly, and made of soft clay? *It would break*. Let me tell you that it would swell out ... *this way*. Why? *Because it goes quickly round*, and being soft, the potter places his finger or a piece of some hard wood, or iron, into the middle of the clay...*that way*, (the master imitating the motion and effects of the centrifugal force,) and as he presses, we shall suppose his finger this *way*, out from the centre of the...*clay*, he holds his...*other hand* on the...*outside* of the clay...*that way*, and as the clay is kept constantly whirling round on...*the table*, by pressing it a little out this...*way* in the ...*middle*, or at the...*top*, he makes the clay into the shape of a flower ... *pot*, or a ... *bowl*, or any other shape that ... *he likes*. *How does he get the clay off, master?* You mean off the board, I suppose, children. I shall tell you. The potter, that is, the man who has been working the clay, we shall suppose, into the form of a flower-pot, takes a bit of small cord, or twine, and holds it...*this way*, pressing it close to the board on which the clay ... *lies*, and as the table continually moves round very... *quickly*... What will the string do? *Cut it*. It would cut the ...*flower-pot*, and separate the clay that has been made into the shape of...*a flower-pot* free from...*sticking to the table*.

Do you think the pot would do for flowers in this state? that is, when the clay is soft? *No, Sir, a flower-pot is hard*, and a basin is...*hard*. How is the clay hardened, children? *It is dried*. In which way? (No answer.) Tell me which way bricks are hardened? *Burned*. What are bricks made of? *Clay*. How do you think they will dry flower-pots, and cups, and saucers, and other articles made of clay? *Burn them*. Well, they are burned, but not exactly in the same way as ... *bricks*.

Bricks are burned in the midst of the furnace, after being dried a little time; but cups, and other pottery ware, are first dried, and then, in case the shape of them has been injured, for you know soft clay is easily ... *squeezed*, they are put ... *right again*, and all the rough places are made...*smooth*, and after be-

ing dried and heated, they dip the basins and jugs in a coloured liquid substance—a liquid means a...*watery substance*—and this watery substance has a kind of glue in it. What will glue make it do? *Stick.* The glue in the water makes it...*stick.* Stick or adhere to the sides of...*the cups,* or other articles the potter ...*has made,* and then they are put all together into the inside of an earthen ware box, shaped like this—look, children—and then they are put into the furnace and...*burned.*

They put them into an earthen box to keep them from cracking. What would the potter do with his ware—ware means the plates and ... *cups,* and ... *basins that he makes**—were they cracked, or put out of shape by the fire, what would he do with them?

He could not sell them. No person would...*buy them.* Why? *They would run out.* The cracks, or rents, in the sides or bottoms of the different kinds of ware, would let out...*the water,* or the...*milk,* and therefore they...*would not do.* They would... *be of no use.*

Let me see if you remember what we have said? The potter takes some clay from...*the ground,* from the...*clay holes,* or... *pit.* And what does he do with it first? *He beats it with a stick,* just as boys do sometimes when they squeeze the clay and beat it on the...*pavement,* to make...*clay pies.* What does the potter do next? He steeps it...*in water.* Why? *To wash it.* To wash out everything that is...*bad,* not...*good.* And what do you call good? What does the potter wish to (retain†) keep, in order to make the earthen ware? *The clay*—the clean washed ...*clay.* Well, after the clay has been washed, and all the ... *stones are taken out of it...* Where does he place the clay? *On the table,* on the table of the...*machine,* and whirls it...*round* with his ...*foot,* or by the power of ... What other power may he use, did you tell me, a little ago? *A steam-engine,* and he has a small tin thing (vessel will not do, unless it has been previously pictured out, otherwise the children may imagine you mean a ship) a *thing* like this I am drawing on the black board.

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* Now, or during future secular lessons, the term "ware" will be pictured out as applying to goods generally, as well as stone-ware.

† Too big a word at this stage, it must be reserved till the second or third stage.

Like an oil cruizie, master. Very like an oil cruise, children, with a small ... *spout*, which keeps dropping a little water the whole time the potter is making the clay into a...*shape of a bowl*, or any other...*thing*, to prevent the clay being...*too dry*. And how does he get the shape off? *He cuts it with a string* while the table is...*whirling round*, and he...*dries it*, and...*burns it*. Does he burn it or glaze it first? *Burn it.* You will remember that I said the potter glazes it before he burns or bakes it. Whether do you think the glue would sink easier into soft clay, or when the clay is hard? Whether do you think watery glue would run through a handkerchief easier when it is wet, or when it is dry? *Wet.* Well, then, the glue is put on first, and afterwards it is burned in the...*kiln*. Among the coals? *No, Sir*, in a box to keep it from the coals. What kind of box? *An earthen box*—a box made of clay, that will not...*burn*, as wood would...*do*. Now, children, who made the clay that the potter forms into so many pots, and cups, and plates, and other earthen ware? *God.* God created...*the clay*, and man makes them into ... *different things*, such as we now have been *speaking of*. And how should we feel towards God for this and every thing which he gives us? *Thankfulness* or...*gratitude*. God therefore is...*kind and good*.

Little as the children may have now acquired, it is evident that they have got a *something*, on which a second lesson may be added with more interest and intelligence, than if they had not passed through this stage.

EXAMPLE III.

STAGE II.

THE MOLE.

Tell me, children, where the mole lives? *In the earth.* Yes, under ... *the ground.* How many feet has it? *Four.* And it is therefore called ... *a quadruped.* Where do most quadrupeds live? *Above the ground.* Right. Now, since animals live in such different situations, what should you expect them to be? (No answer.) Do you remember the lesson on birds? *Yes, Sir.* Well, what was said about land and water birds? *The water ones had webbed feet.* And why? *That they might swim.* But besides the swimming ones, there are some that go to the water and ... *wade.* And what have they? *Long legs.* And besides they have very ... *long necks,* and ... *short tails.* What would a pheasant or a peacock's tail be to them? *It would trouble them.* It would be ... *cumbersome.* Yes, without such a tail they are much more ... *comfortable.* When you look at a land bird and a water one, and compare them, what do you notice? *A great difference in the way in which they are made.* What was the word that was formerly given, instead of the way in which they are made? Try to remember. *Structure.* Quite right, and they are made differently, or have a different...*structure,* because they differ in their ... *ways of living,* or their ... Who remembers the word that means ways of living? *Habits.* Now, all sit upright and attend. When you find an animal of a particular structure, what will you be led to think about it? *That it has particular habits.* And if you are told that an animal lives in an uncommon place, or has particular habits, such as the mole, what will you expect it to be? *Of a particular structure.* All will now answer me. The form or structure of the animal is always well ... *fitted to its way of living.* All again. The habits and structure of the animal always ... *agree*

—*suit one another very well.* We'll now hear this boy in the lowest seat repeat it.....Quite correct.

Many of you, I dare say, have seen what the mole makes in the fields? *Yes, mole-hills.* If you take away the earth, what will you find below? *A round hole.* What size? *Like the hole in our water-pipe.* And out of this hole it has...*thrown all the earth.* In what direction does the hole go? *Downwards.* Yes, for a little, and then it goes far ... *along.* I perceive most of you have seen mole-hills. Now, hands up all who have seen a mole. Only two or three have seen the animal itself. Let us try to find out, then, what kind of body would be best ... *fitted* for its ... *place of living—way of living.* What does it feed upon, do you think? *Worms and insects,* and what must it do to get them? *It must dig through the earth.* Yes, just like a ...*miner—collier.* But then the miner, when he makes his way under ground, has ... *picks and shovels.* What will the mole use? *Its feet—its nose.* When this boy speaks of its nose, what other animal is he very likely thinking of? *A pig.* And if it uses its nose, what should it be? *Sharp and strong.* Just like ... *the pig's,* which uses its nose for the same ... *purpose*—the purpose of ... *digging.* It digs for ... *roots.* But as the mole has more digging than a pig, besides its nose, what will it also use? *Its feet, its legs.* Which? *Its fore feet.* It will chiefly use its ... *two fore feet,* for the purpose of ... *digging.* What do you observe on the toes of animals? *Nails, claws.* Since the fore feet have so much more work than the hinder ones, you would expect them to be ... *stronger.* Yes, they are very ... *strong,* and you would say, such strength is very ... *necessary.* What kind of legs do you think will be most convenient under ground? *Long, short.* Whether will a tall or a short man get along a coal mine more easily? *A little man.* But the mole, if it had long legs, might make its hole ... *larger,* says a girl. That is quite true, and in a large hole or gallery, a long-legged mole would go along as ... *easily* as a ... *short-legged one,* in a ... *small one.* But if the mole were to make a large hole, it would have more ... *work,* and if more work, it must take a ... *longer time.* Now, if moles are like children, they will be anxious to save their ... *time* and ... *labour.* Which legs, then, will best fit the mole to save labour and time? *Short ones.* Short ones

will be more...*convenient.* With short legs their work...*will be less.*

When a dog scrapes away the earth, where does it put it? *It throws it under his body.* Yes, between its body and the ground there is plenty of ... *room,* because its legs are ... *long.* But with legs very short, the lower part of the mole's body almost ... *touches the ground.* And if it touches the ground, how will it be better to throw the earth? *Away by the sides.* All will repeat. The earth will be ... *thrown back,* not under its...*body,* but ... *by the sides.* And why? *Because of its short legs.* As it throws the earth back with its feet, what do they answer for? *A shovel.* Right; and a shovel is ... *broad.* When it digs, it uses its ... *feet* like a ... What do labourers use to break up hard ground? *A pick.* Therefore its feet must be...*sharp* and ... What else? *Strong,* and when the earth is loosened, it uses them for a ... *shovel,* therefore they should be ... *broad.*

Now, you told me before that the nose was ... *sharp,* and round the shoulders it will be ... *thick.* How will the body be towards the hinder parts? *Smaller—Thicker.* Some say thicker, and one says smaller. Let us see. If this were the hole (drawing it on the black board), and the body of the mole were large behind in this way—if it were to throw the soil back what would happen? *It would not get past.* What would not get past? *The earth would not get past*—past the ... *hinder part of the mole.* Surely; and then the mole could not ... *get forward.* When it has got a quantity of soil past its body, what will it do with it? *Push it all back.* Yes, out at the ... *mouth of the hole.* All will now tell me the shape the mole should be of. You have heard that its nose should be...*sharp and strong,* its feet ... *broad,* its shoulders ... *thick,* and its body growing rather ... *smaller behind.*

What do you think the body is covered with? *Fur.* And whether should it be soft or stiff? Suppose an enemy of the mole to meet it in front, what would the mole do? *Run away.* But before it could run, what must it do? *Turn in the hole* But you remember the hole is just about the width of its body —what must it do? *Go backwards.* Yes, it will run backwards till it come to some . . *opening* or ... *hole,* then it will run

... *forwards.* Now, when it runs backwards, the hair would ... *rub against the sides of the hole,* and the hair would be...*raised* or ... *ruffled.* And if it were stiff, it would be just like a ... *brush.* What, then, would be done if it were to be brushing all the way backwards? *The earth would tumble in.* Right; and it would get into...*a heap,* and the poor mole would be ... *stopt* and ... What would happen to the mole? *It would be caught.* Now, what kind of hair would be best? *Soft fur.* Yes; and if very soft when you draw your hand along the back to the head, it will be nearly as smooth as when you...*draw it the other way.* Besides, if it were stiff, when the earth is moist, the animal would become ... *dirty,* the soil would stick on the ... *stiff hairs;* but if it were soft, the soil or earth would ... *fall off again,* and it would still be ... *clean.*

When earth or dust is falling all round us, as it will be when the mole is digging, what are we afraid of? *Our eyes.* Quite right; our eyes are very ... *easily hurt.* There are some animals, like the hare, that have very large eyes, but besides being large, they are very ... *they stand out.* Well, let any one give the word that means standing out? *Prominent.* The hare's eyes are large and ... *prominent.* And if the mole had such eyes, what would you say? *They would be hurt—they would be in the way.* What must we have besides eyes that we may see? *Light.* And where does the mole live chiefly? *Under ground.* And, under ground, it is ... *very dark.* When a collier goes down the pit, he takes ... *a lamp;* but as the mole has no lamp, eyes in the dark ... *will be useless.* Will it have any need of eyes at all? *No, Sir.* This boy, perhaps, remembers hearing people say to others, You are as ... *blind as a mole.* I must tell you that sometimes the mole comes above the ground, then eyes will be ... *useful.* But as it is oftenest under ground among falling earth, you say they need not be ... *large,* and especially they should not be ... *standing out* or ... *prominent.* All will now repeat; the eyes should be ... *small and low,* that is, sunk in ... *a hollow place.*

We shall now go over the chief points once more, all answering. You think it should have its nose ... *sharp* and...*strong,* its legs ... *short,* feet broad, to make its way ... *through the earth.* Its body thick at ... *shoulders,* towards the tail rather ... *small-*

er, that earth may get ... *easily past.* Its fur ... *very soft*, and its eyes prominent, or how? *Small and sunk.*

Now, look at this stuffed mole, and compare it with what you have told me. Every thing that you could think of, and a great ... *deal more*, has been given by ... *God* to make the mole ... *comfortable* and ... *happy.* At once, you see here the Creator's ... *wisdom*, and ... *power*, and ... What else? *Goodness.* Very right; wisdom in ... *contriving*, power in ... *making*, and goodness in making his creatures in such a manner, that even the ... *meanest may be happy.*

EXAMPLE IV.

STAGE II.

AIR A CONDUCTOR OF SOUND.

Children, we are to have a training lesson to-day upon sound.* What do you mean by sound, children? *Noise.* What is a noise? You hear my voice just now; do you call it noise? *Speaking.* True, I am speaking, and you hear me ... *speaking just now;* but would it be possible for me to speak without your hearing me? *No, Sir.* Think for a moment. Am I speaking just now? *Yes, Sir, you are speaking to yourself.* I am speaking, you think, but you ... *do not hear.* Now, why is it you do not hear? When you hear me or any any one speaking, you...*hear a sound;* or if I strike my hand on this...*desk*, you ... *hear a sound.* You know what I am saying when you hear the sound of my ... *voice*, and you know what I am doing by the sound of ... *my hand.*

I wish to know why it is that I can move my lips without your hearing me speak, or lay my hand on this desk without hearing a sound? Tell me what sound is. I suppose I must tell

* It is well to tell the children at once the subject of the lesson.

you.* You all know what air is? *Wind.* Wind is certainly air—air in ... *motion*, but if not in motion it still would be...*air*. Air you know (from former lessons) is a... *substance;* and however light air may be when compared with the ... *desk*, it is...*a substance*. We say, "light as air;" air, however, has...*weight*. Do you remember how heavy atmospheric air is? *It presses on all sides with a weight equal to* about 14 lbs. *on the square inch.*† It presses this way, and ... *that way*, and ... *every way*, equal to about...14 *lbs. to the square inch*. There is something substantial which may be beaten, or squeezed, or ... *pressed*. If I turn this slate on its broad-side slowly, do you hear any thing? *No, Sir*. Now, I shall move it smartly, what do you hear? *A sugh*. What is a sugh? *A sound*. Is sugh the proper word, children? *No, Sir, sound.*‡

Now, children, tell me how it is that you hear me speaking? *By the air*. When I strike my hand on the desk, what happens? *There is a sound*. True, there is a sound; but how is the sound produced? We shall see how it is. When I strike my hand upon the top of this desk, it makes the desk ... What does it make the desk do? *Sound*. Observe; I shall strike my hand upon this...*wall*, and then upon the desk, and you will tell me which gives the greater sound? Which? *The desk*. Why so? It *shakes more and vibrates.*§ You think the stroke made the top of the table vibrate more than ... *the wall*. Very well, then, why was there a greater sound from the table than from the wall? You told me that you heard me speaking by ... *the air*. How do you think you can hear the sound of my striking the desk? *By the air*. And the sound from the wall? *The air*. Then why should there be any difference between the loudness of the sound from the table and the wall? You don't know, I see.

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* The trainer has developed or brought out the amount of the children's knowledge. They know the facts, but not the reason.

† The children are understood to have had lessons on air before, but none on sound.

‡ In many quarters of the United Kingdom, provincialisms will be given by children in the course of training; and this mode may be adopted to correct them.

§ This term, of course, had been pictured out during some former lesson on motion.

You told me that the atmospheric ... *air*, the air that is in this...*room* is...*a substance*. You saw me strike the air which you say is...*a substance*, very smartly with the...*slate*, and you heard...*a sound*. Now you also told me that the table vibrated, that is, ...*trembled*. By vibrating what do you mean? *Trembling* or *quivering*; that is to say, if the top of the table trembled or ... *quivered*, it was set ... *a moving*, or ... *in motion*. The top of the table was not at rest, but ... *in motion*, moving very...*quickly*. What did the top of the table strike against, for you know if the top of the table moved* it must move against something? When the top of the table vibrated like the top of a drum, what did it strike against? *The air*. The air being a substance, and filling every part of ... *this room*, was struck quickly by the vibratory movements of ... *the top of the table*. And ... What did the trembling or vibratory motion produce? *A sound*. The air was moved up and down quickly from its place. Where? *On the table*; and this rapid ... *motion* of ... *the air*, which is ... *a substance*, and has ... *weight*, you also told me was not so heavy as ... *the table*, and it produced? *A sound*. Whether will there be a greater sound when I strike my hand smartly or softly upon the table? *Smartly*. Why? *Because it will vibrate the more*. The top of the table will rise up and...*down more*, and, therefore, it will... What will it do? *Sound the more*. You will hear a greater...*sound*, because the air is disturbed more by the greater vibration, than ... *the little one*,—than by the less...*vibration*.

Tell me now, children, whether the air will sound when it is in motion or at rest? *When in motion*. Wind, you know, is ... *air in motion*. You say you hear the wind when ... *it blows*, that is, when the air is in ... *quick motion*; and when it cannot easily pass a house or a ... *man*, or a ... *tree* it makes a ...*noise*, or ... *a sound*, and you say, O what a noise the ... *wind is making*; but when the air is not in motion, or moving only very ... *slowly*, you say, there ... *is no wind*.

Now, children, tell me what air in motion is? *Wind*. You tell me, wind or ... *air in motion*, striking against a house or a

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* Although the whole body of the table may vibrate, it is preferable to confine the attention of the children to one point, so long as your statements involve nothing erroneous or contradictory.

man makes ... *a noise*, and a noise is ... *a sound*. Well, if I strike my hand or the slate this way, against the air, what will it produce? *A sound*. And what does it do to the air? *Sets it in motion*. My hand, or this ... *slate*, or any thing I strike the air with, moves it out ... *of its place*? And where does the air go to that has been moved out of its place? *To another place*. And where does that air go to? *To another place*, and so on, still to ... *another place;* and thus the whole air in the room will be ... What will it be? *Set in motion*.

We must now have some physical exercises, as I dare say you are a little tired this wet day.* We cannot get through all that may be said on our lesson at present; but I should like you to tell me in which way sound is carried through the air, or in which way air conducts ... *sound*, whether the air be in this ... *room*, or ... *out by*, or in the ... *play-ground;* but I must first ask you one or two questions. Were I to speak loudly in the next room, would you hear me? *Yes*. Would you hear my voice equally well as if I were at the same distance from you, and we were all in the open air? *No, Sir*, the...*wall stops the sound*. Does the wall stop the sound? *Yes, Sir*. Then how could you hear my voice were I in the other room? *It breaks it*. Yes, it breaks or ... *lessens the sound*. Therefore you hear ... *through the wall*, although not ... *so well* as ... *in the open air*, where no ... *wall comes between*. The air behind the wall and before the wall ... *shakes* or ... *vibrates*. Tell me, now, what must happen to the wall, that is between you and the person, before you hear a sound? *It must vibrate*. The rapid motion or ... *vibration* of the air makes ... *a sound*. The person speaking agitates first the ... *air*, and the air striking ... What does it strike against? *The wall*. And then the vibration of the wall again? What does it do before it reaches your ear? *It strikes against the air again*. Very well, children.

How does sound travel, that is, how does sound move? (No answer.) Does it move in a straight line, or how? When I speak, or were I to sound a trumpet, do you think the sound would move straight from my mouth, to you, like an arrow, or ow? Do you know how the rays of light move? You don't

* Rising up and sitting down simultaneously, twice or thrice, &c. &c.

know, I perceive. I shall tell you. Sound moves from the place whence it comes in a circular way, like waves; and scientific men or ... *philosophers*, well, we shall call them philosophers, think sound travels in a circular or roundish form. That is not in straight lines but in ... *circles*, and they explain their meaning in this way: You have all seen a pond or pool of water? *Yes, Sir.* When you throw a stone into the water, suppose in the middle or near the middle of the water, what happens? *There is a plunge.* And after the plunge what do you see? *Waves.* Are the waves up and down this way, like waves of the sea, or how? *Round.* Wherever the stone strikes the ... *water*, it knocks it out of its ... *place*, and the water where the stone entered, being pushed out of ... *its place*, pushes the next piece of water ... *out of its place;* and so on, making ... What does this pushing of the water do? *Makes waves.* Of what shape are these waves? I mean the small waves caused by the stone being thrown into the pond? *Round*, or ... *circular.* If a man stands in the middle of a pond, up to his breast in the water, and a person throws a stone a little behind his back, would he feel the water moving or agitated at his breast? *Yes, Sir.* Whether will the waves reach the man's back or his breast first? *His back.* But if, instead of moving in circles, it moved like an arrow, would he feel the waves at his breast? *No, Sir.* You see it is because the waves, coming from the place where the stone was thrown in, are ... *round*, and they spread wider and wider, and get smaller and smaller,* till they reach the sides of ... *the pond*, so that a person feels the waves at his ... *breast* as well as ... *at his back;* but he would not feel them at his breast so much ... *as at his back.*

What is the reason? You know the reason? *His back would stop them.* Entirely? *No, Sir, partly.* They would come round to his breast in ... *smaller waves.* He would feel the water moving at his breast, but not so much so ... *as at his back;* and they would never stop till they ... When would these circular waves stop? *When they reached the side.* Like the waves of a steam-vessel, they never stop till they reach ... *the shore.* I

* The gradual diminution of sound, as it travels from the place from whence it has been produced, may be taken up more particularly at next lesson.

observe some children who may not have seen a stone thrown into a pond. I shall, therefore, show them an experiment. Jane, go up stairs to my house, and tell the maid to bring down a hand basin and a jug of water; the maid will come down with you immediately; quick, child. We shall in the meantime sing one of your pretty airs, &c. &c. &c.

Now, children, look while I drop this stone into the water. Observe attentively what has happened. *The basin is filled with little waves*, in the same manner as the water ... *in the sea*. In ... *a pond*. Observe whether the circular waves are larger where the stone enters the water, or at the sides of the basin? *Where the stone enters*. And what follows? *They become smaller and smaller;* till when? *Till they get to the sides*. Larger at ... *first*, and gradually smaller till they ... *get to the sides*. Now, children, it is supposed that sound travels through the air, that is, it ... *moves* in the same way as the waves which you call ... What kind of waves? *Circular waves*. Do you remember what we called water, and milk, and air, and oil, the other day? *Fluids*. Air, then, is ... *a fluid*, and sound travels in it like the waves in this ... *basin*. What is the ear the organ of? *Hearing*. The waves formed in the air, although they should come from twenty or more places, reach ... *the ear*. What does the ear hear? *Sounds*. The air, therefore, conducts ... *sound* to ... *the ear*, or when the air moves quickly, you ... *hear a sound*, or when you strike the air smartly as I did with the slate, you hear a sound, the air is driven ... *out of its place*. In what form? In what shape? *Round*, or ... *circular*. As the stone when thrown into the basin threw the water out ... *of its place*, or as when a stone is thrown into a pond, or ... *the sea*. I wish you to tell me why it is thought that sound through the air is circular. Observe, I shall drop the stone again into the basin of water; now, little boy, hold this piece of wood steadily there, not in the middle of the basin, but a little from the side, I mean a little distance from the place where I ... *plump it in*. You mean? *The stone*. Now, observe, what happens to the waves which come, one after another, to the piece of wood? *They are broken, Sir*. The waves are broken when they ... *reach the stick*. They first strike the sides of the piece of wood, which is nearest to where the stone fell in. What happened to

the circular waves? *They turned round* in little waves to ... *the side.* Which side? *To the other side of the stick.* And of what shape were these little waves? *Round.* The large waves were ... *round,* and the small waves broken by the stick being placed there, were ... *also round,* so that any waves, whether large or ... *small,* when they were broken by ... *the stick,* went round to the opposite side, wider and wider, and still were... *round.* So it is supposed to be with the air, children. We said a little ago, that the rays of light move in ... *straight lines,* like an arrow, or nearly so, and now I tell you, that air, when agitated, that is, when it ... *vibrates* like the top of this desk when I ... *strike it,* that the air, when agitated like the water, when it ... *is agitated,* moves in ... *circular waves.* Were a gun fired at a distance from you, suppose a quarter of a mile, whether would you see the flash or hear the (report)* sound sooner? *The flash of fire.* Why? *Being straight.* It moves in ... *straight lines.* The flash emits or sends out a light, and as light moves ... *in straight lines,* you see it, before you ... *hear the sound,* and this sound moves, which way? *In waves,* or ... *circular lines,* and therefore takes longer to ... *come to our ears* than the ... *flash,* or light from ... *the gun.*

Suppose you stood with your back to the gun, would you see the light? *No, Sir.* Why? *The light goes straight,* and, therefore, would ... *pass by.* Would you hear the sound? *Yes,* Why? (You don't know.) You forget the experiment I made with the stick or piece of wood I made in the basin. Did the waves pass by the stick completely as the rays of light would pass you? *They came round it,* smaller, but still they came ... *round it.* In what shape? *Circular.* Had the waves moved in straight lines like ... *light,* would they have moved round to the other side of the stick? *No, Sir.* There may be other reasons, children, why light moves quicker than ... *sound,* but this certainly is ... *one reason.*† So therefore, it is supposed, for we cannot see air as we see water, it is supposed that the sound moves through the ... *air,* or air when it is agitated, which produces ... *sound,* moves on all sides in ... In what form, think

* Not yet pictured out.

† This is sufficiently particular and correct, for the trainer's present purpose.

you? *A circular form*, and, therefore, like the waves in a pond or ... *basin*, you hear the sound or report of the gun, even when you stand with your ... *back to it*. The waves come to your ... *ears*, and to ... *our face*. In straight or curved lines, which think you? *Curved*. If the sound moved in straight lines, like the rays of light, what would happen? *It would go past us*, but as they do not go past us, what form must the waves of sound then be, when passing through the air to our ears? *Curved* or ... *circular*, like the waves in the pond or ... *basin*, or the ... *sea*.

Now, children, you perceive that air is a conductor of... *sound*, and that sound moves in the air in ... *circular waves*. In another lesson we shall hear of other things that conduct sound, besides air. Let us have a marching tune, and we shall go for a little time ... *into the play-ground*. Sing "The Violet," down in the shady grove, &c. The sweet and modest ... *violet*, an emblem *of... humility*.

The trainer ought to direct the attention of his pupils to the goodness of God in furnishing us with the means of hearing, both as a source of pleasure and usefulness.

These examples of training lessons present but a mere shadow of the mode of conducting them. Whilst the attention of the gallery must be sustained, simplicity of expression, and *familiar* illustrations, alone secure that the point in hand is properly pictured out.

CHAP. XXVI.

SELECTIONS OF SECULAR TRAINING LESSONS.

In Stage I. the difficulty has been not to present a sufficient number of lessons, but such points or outlines for the infant in knowledge, whether of three, five, ten, or fifteen years of age, as will make him acquainted with the largest amount of facts, and relative causes of things, within twelve months, and as may enable him, in Stage II., and subsequent Stages, to advance in a consecutive and progressive manner.

All children, therefore, ought to commence with the *first stage*, and if it be gone over a second time before commencing with the *second stage*, the trainer will be able to communicate double or triple the amount of information that he could have done during the first course of the same lessons. For the same reason, Stage II. gone over progressively a second time, will be equally and proportionally productive, and this arrangement would furnish a FOUR YEARS' course, and an excellent foundation alike for the workman, the mechanic, and the man of leisure and research, being broad in its base and extensively practical. The SECOND COURSE of each of the Stages also

furnishes a full opportunity of picturing out, by *familiar* illustrations, scientific terms, a correct knowledge of which is so necessary to the acquisition of science.

In the present contracted and crippled state of education, from want of funds, a four years' course is longer even than can usually be embraced. The whole, however would be preparatory to the course of instruction at present enjoyed almost exclusively under public lecturers.

We refer the trainer to the notes appended to the practical illustrations.

FIRST WEEK, OR MONDAY.

STAGE I.

ARTICLES OF FOOD AND DRINK.

Wheaten bread.	Poultry.	Chocolate.
Oaten bread.	Eggs.	Brown Sugar.
Rye bread.	Honey.	Loaf Sugar.
Rice.	Lamb, mutton, veal, beef.	Raisins, currants, and figs.
Maize or Indian corn.	Venison.	Dates.
Pease and beans.	Bacon.	Apples and pears.
Carrots and turnips.	Herrings.	Cherries and plums.
Potatoes.	Salmon.	Strawberries and gooseberries.
Sago.	Salt.	Water.
Tapioca and arrow root.	Pepper and mustard.	Wine.
Milk and cream.	Tea.	Cyder and perry.
Butter and cheese.	Coffee.	

SECOND WEEK, OR TUESDAY.

STAGE I.

ARTICLES OF CLOTHING, FURNITURE, ETC.

Cotton wool.	Brick house.	Brush.
Cotton cloth.	Stone house.	Knives, forks, &c.
Lint or flax.	Stool, chair, and sofa.	Tallow candle.
Linen cloth.	Table.	Wax.
Silk.	Barrels, tubs, &c.	Oil.
Silken cloth.	Baskets.	Gas.
Sheep's wool.	Carpets.	Shoes.
Woollen cloth.	Hair cloth.	Cap or hat.
Cotton, linen, and thread silk.	Whalebone.	Gloves.
Furs.	Comb. (Bone, Tortoise, Ivory.)	Stockings.
Wooden house.		Buttons.

THIRD WEEK, OR WEDNESDAY.

STAGE I.

NATURAL HISTORY OF ANIMALS.

Dog.	Camelopard.	Mole.
Cat.	Wolf.	Swallow.
Sheep.	Fox.	Eagle.
Cow.	Beaver.	Robin.
Goat.	Camel.	Linnet.
Horse.	Reindeer.	Nightingale.
Ass.	Elephant.	Owl.
Lion.	Rhinoceros.	Parrot.
Tiger.	Kangaroo.	Hen.
Leopard.	Monkey.	Duck and Goose.
Brown Bear.	Rat and Mouse.	Swan.
Polar Bear.	Bat.	Humming bird.

Ostrich.	Whale.	Bee.
Vulture and Condor.	Shark.	House-fly.
Pelican.	Sword fish.	Butterfly.
Magpie, Rook, and Raven.	Seal.	Worm.
Oyster and shell fish.	Crocodile and Alligator.	Viper.
Trout.	Ant.	Rattle Snake and Boa Constrictor.

FOURTH WEEK, OR THURSDAY.

STAGE I.

ARTS OF LIFE.—TRADES, ETC.

Baker.	Millwright.	Brewer.
Tailor.	Soap boiler.	Distiller.
Shoemaker.	Rope and twine maker.	Gardener.
Hatter.	Bleacher.	Farmer.
Tanner.	Candlemaker.	Miller.
Spinner.	Silver and goldsmith.	Printer.
Weaver.	Watch and clockmaker.	Bookbinder.
Dyer.	Quill dresser and steel pen manufacturer.	Typefounder.
Paper maker.	Gunsmith.	Painter.
Blacksmith.	Pavier.	Pinmaker.
Joiner.	Iron smelter.	Wool comber.
Cabinet maker.	Iron founder or moulder.	Silkthrowster.
Mason.		Sempstress.
Gold beater and gilder.		Cutler.
Plumber.		Brick and tile maker.
Tinsmith.		Bricklayer.
Slater.		Shipbuilder.
Plasterer.		

FIFTH WEEK, OR FRIDAY.

STAGE I.

FIRST LINES OF SCIENCE.

Air we breathe.
Light.
Heat.
Ice, water, steam.
Lightning.
Loadstone.
Winds.
The sea.
Ebbing and flowing of the tides.
Clouds.
Rain, hail, snow.
Dew.
Balloon.
Diving bell.
Horizon, Cardinal points.
Knowledge of home, or topography of the city in which we live.

Vegetable defined.
Roots.
Stem.
Leaves.
Fruits and seeds.
Fir tree.
Oak.
Beech.
Mahogany.
Plum and box trees.
Animal defined.
Coverings of animals.
Bones.
Brain and nerves.
Muscles and sinews.
Arteries and veins.
Skin.
Nails, claws, and hoofs.

Teeth.
Sense of sight.
Sense of hearing.
Sense of smelling.
Sense of taste.
Sense of touch.
Mineral defined.
Limestone.
Sandstone.
Slate.
Coal.
Flint.
Platinum.
Gold.
Silver.
Iron.
Copper.
Tin.
Lead.
Quicksilver.

CHAP. XXVII.

FIRST WEEK, OR MONDAY OF EACH WEEK.

STAGE II.

Some trainers take these lessons progressively, while others select some of the leading or particular points for the daily Gallery lesson.

THE HUMAN FRAME—NATURAL HISTORY OF ANIMALS.

The Human Body.
Bones, their nature and uses.
Bones of the head.
Backbone or spine.
Brain and nerves.
Chest.
Joints.
Muscles and sinews.
Arms and hands.
Limbs and feet.
The blood.
Heart, arteries, and veins.
Circulation of the blood.
Lungs and respiration.
The mouth, tongue, and palate.
Teeth, their mode of growth, and adaptation in structure and form.
The jaws, different kinds of motion they can perform.
Mechanism of swallowing.
Stomach and digestive organs.
Skin.
Hair and nails.
The eye.
The ear.
The nostrils.

The Human Mind.
Connection between the mind and the body.
Sensation.
Perception — Conception.
Memory.
Judgment.
Conscience.
Reason and instinct.

Mammalia or suck-giving Animals.
Man.
Monkey tribe.
Carnivorous * animals (hedgehog, badger, cat).
Ruminants (ox, deer, sheep, camel).
Marsupials or pouched animals (opossum, kangaroo).
Gnawing animals (rat, hare, beaver).

* Although the terms ruminant, granivorous, migratory, &c., are presented in these lessons, yet they are not used by the master with his pupils until they are fully pictured out, otherwise he would be using terms expressive of character, &c. not understood by his scholars.

Edentata (wanting teeth), ant-eater, sloth, armadillo.
Pachydermata (thick skinned animals), horse, elephant, hog.
Cetaceous animals (whale, dolphin).

Birds.

Birds of prey (eagle, vulture, owl).
Birds of the sparrow kind (sparrow, thrush, swallow).
Climbing birds (parrot, cuckoo, woodpecker).
Henlike birds (pheasant, peacock, pigeon).
Wading birds (stork, snipe, heron, crane).
Webfooted (duck, goose, swan).
Migration of birds.

Reptiles.

Tortoises (tortoise, turtle).
Lizards (crocodile, lizard).
Serpents (viper, boa, &c.).
Froglike (newt, frog, salamander).

Fishes.

Their general structure, organs of respiration, fins, scales, &c.
Migration of fishes, &c.

Insects.

Insect transformation.
Insect architecture.
Beetles.
Butterflies.
Bees.

SECOND WEEK, OR TUESDAY OF EACH WEEK.

STAGE II.

ELEMENTS OF SCIENCE.

Mechanics.

Matter, atoms.
Essential properties of matter, impenetrability, extension, figure.
Divisibility, inertia, attraction.
Accidental properties, density, hardness, elasticity, brittleness, porosity.
Ductility, tenacity, malleability.
Attraction of cohesion, chemical and capillary attraction.
Attraction of gravitation.
Solid defined, centre of gravity.
Direction and laws of falling bodies.
Force required equally to impart motion and to take it away.
Motion rapid, slow, uniform, accelerated, retarded.
Motion proportioned to the force and in the direction of the force, velocity, momentum.
Direction of a body when acted on by

two or more forces, centrifugal and centripetal forces.
Lever, three kinds of.
Wheel and axle.
Pulley.
Inclined plane.
Wedge.

The Solar System.

The sun as the centre of that system.
Size and position of the earth.
Relative sizes, distances, orbits, and periods of revolution of the other planets.
Form of the earth.
Diurnal and annual motions of the earth.
Causes of the seasons.
Difference in the length of day and night.
The moon—her varying appearances.
Eclipses.
Harvest moon.
Ebbing and flowing of the tides.
Modes of determining latitude.
Modes of determining longitude.

Light.

Its sources and rate of progression.
Light falling on smooth and polished surfaces is reflected—laws of reflection.
Light passing from a rarer to a denser medium, or the converse, is refracted—laws of refraction.
Different kinds of lenses.
Prisms.
Prismatic colours.
Rainbow.
Formation of the eye revised — manner of vision.
Accommodation of the eye to different distances, and to different degrees of light.
Defects of vision—long-sightedness—short-sightedness.
Spectacles, different kinds and uses of.
Microscope.
Telescopes.
Camera obscura—magic lantern.

Heat.

Its sources.
Modes of transmission by conduction, diffusion, and radiation.
Different powers in bodies of conducting heat.
Effects of heat.
Expansion, vaporization.
Thermometer.
Latent heat.
Dew.
Clouds—rain—hail.
Snow—sleet—hoar-frost — uses of snow.
Formation of ice.
Liquefaction of gases.
Cold produced by evaporation.
See first week's lessons.*

* It is evident that the great outlines of the subjects under this head can only be gone over at this stage. Let there be laid, however, a broad and sure base on which to rest, and from which the scholar may ascend.

THIRD WEEK, OR WEDNESDAY OF EACH WEEK.

STAGE II.

ARTS OF LIFE—MANUFACTURES, WITH OUTLINES OF THEIR VARIOUS USES.

Architecture.	Bleaching.	Making of lead drops.
Manufacture of gas.	Pottery.	Paper making.
Mining.	Tanning.	Glass manufacture.
Davy's safety lamp.	Roads.	Materials formerly used for writing on.
Iron smelting.	Canals.	
Iron founding.	Railways.	
Steel making.	Navigation.	Steam-engine — history of its invention.
Gold and silver refining.	Ship-building.	
	Lithography.	
Coining.	Stereotype printing.	Description of Watt's engine.
Silk manufactures.	Engraving and etching.	
Cotton manufactures.	Printing.	Principal applications of steam.*
Soap making.		

FOURTH WEEK, OR THURSDAY OF EACH WEEK.

STAGE II.

CLASSIFICATION AND USES OF MINERALS, BOTANY, ETC.

Characters of Minerals, viz.:—	Frangibility.	External form.
	Structure.	Lustre, colour,
Solidity or hardness.	Fracture.	touch.

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* The process of Stage I. will enable the master, in conducting a training lesson, during the present Stage, to enter more into the qualities and combinations of the materials used in each art and manufacture, and also

Earthy Minerals.
Quartz.
Mica.
Amianthus earth, or mountain flax.
Gypsum or sulphate of lime.

Acidiferous, alkaline minerals.
Borax.
Rock salt.

Metalliferous minerals.
Iron pyrites, and red iron ore.
Clay iron stone.
Copper pyrites and malahite.
Galena or sulphuret of lead.
Cinnabar or red sulphuret of mercury.

Combustible minerals.
Sulphur.
Bitumen.
Anthracite.
Pit coal.
Diamond.

Parts of Plants, viz.
Roots.
Stems.
Flower stalk, and inflorescence, or mode of flowering.
Leaves.
Flowers.
Fruits.
Principles of Linnæan classification.
Train to distinguish first six classes and orders.
Speedwell, *veronica.*
Currants and gooseberry, *ribes.*
Flax, *linum.*
Train to distinguish next seven classes and orders.
Saxifrages, *saxifraga.*
Pears, apples, *pyrus.*
Crowfoot, *ranunculus.*
Train to distinguish next five classes and orders.
Dead nettle, *lamium.*
Wallflower, *cheiranthus.*
Pea, *pisum.*
Train to distinguish next four classes and orders.
Daisy, *bellis perennis.*
Orchis, *orchis.*
Hazel, *corylus.*
Train to distinguish remaining two classes and orders.
Shield fern, *aspidium.*
Mushroom, *Agaricus.*
Principles of Jussieu's classification.
Plants without seed lobes.
Plants with one seed lobe.
Plants with two or more seed lobes.*

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to employ a few technical phrases, introductory, and as an assistance to more definite scientific training.

* There are no terms used under this head which are not easily pictured out, and may be easily apprehended by a child of eight to twelve years of age. A thorough knowledge of the meaning of such terms now stated, will enable the botanist, the mineralogist, and the man of leisure, to draw fourfold more from the lectures of scientific men than they now do, when they have to seek for the meaning of terms when they might be actually applying them. This is a minor consideration, however, compared to the early analytical habit the mind acquires in the progress of each exercise.

FIFTH WEEK, OR FRIDAY OF EACH WEEK.

STAGE II.

ELEMENTS OF SCIENCE.

On the laws of Fluids.

Fluids defined — liquids.
Elastic and non-elastic fluids.
In fluids, pressure equal in all directions.
Pressure as depth.
Lateral pressure.
Hydrostatic bellows.
Bramah press.
The open surface of a fluid is level, and if different pipes communicate, a fluid will rise, to the same level in all.
Mode of supplying cities with water.
A body immersed in a fluid is held up with a force equal to the weight of the quantity of fluid displaced.
Natural fountains and springs.
Syphon.
Lifting pump.
Air has weight.
Air a fluid presses equally on all sides.
Ascent of a balloon.
Syringe — sucker — cupping — infant on breast.
Pressure of mercury.
Barometer.
Mensuration of heights by barometer.
Air is elastic.
Air-gun.
Condensing syringe.
Air-pumps.
Air is a compound body.
The air we breathe —respiration.
Air supports combustion.
How best increase the heat of a fire by stirring it.
Ascent of hot air in chimnies.
Gas.
Proper mode of airing a room.
The nature of smoke.
Of wind.
Trade winds — monsoons.
Simoom—sirocco.
Uses of wind.

On the laws of Sound.

Sound — how produced.
Mode of its propagation — rate at which it travels through different media.
Reflection of sound.
Echo.
Speaking trumpet—ear trumpet.
Musical sounds.

On electricity and Magnetism.

Excitation of electricity—laws of attraction, repulsion, distribution.
Electrics or non-conductors, and non-electrics or conductors.
Atmospheric — electricity.
Vitreous or positive, and resinous or negative electricity.
Electric telegraph.
Electrifying machine.
Lightning—thunder —lightning rods.

Aurora Borealis.	Iron rendered magnetic.	Various methods of making Magnets.
The magnet—its properties.	Magnetic attraction and repulsion.	Mariners' compass.*

We would recommend the practice of making occasional excursions to the country with the pupils, to collect specimens, thus uniting practice and theory. On the same principle, in teaching geometry, the pupil's attention ought frequently to be called to the application which may be made of the abstract truths demonstrated. Were the pupils, after demonstrating the propositions on which the measurement and calculation rest, to be required actually to measure a rectangular or triangular field, and calculate its contents, his interest in the study would be greatly increased. He would see a meaning and a use in every line he draws, and every figure he sketches.

Were every parish school furnished with specimens of its peculiar plants, flowers, minerals, and living animals, which might be collected by the children of the school, not only would the minds of the youth be enlarged by *daily training lessons*, or each in succession, but the metropolitan museum of such a country might, by the peculiar specimens collected from each parish, present a complete compendium of the natural history of the whole kingdom.

* Our observations under the head of Tuesday apply equally to the present lessons, to which we may add, that for an elementary course of school training, it has been our endeavour to select the most practical and useful lessons, which, to some of the scholars, may be all they shall receive as a school education; while to others, the exercise of mind they afford will prepare for future and higher eminence.

CHAP. XXVIII.

ILLUSTRATIONS OF MORAL TRAINING IN SCHOOL.

WERE a stranger, on paying a transient visit to a family, the children of which exhibited such prompt obedience as to be directed by the parent by a nod or a look; and further, did they at table and in their whole conduct, act in such a manner as to prove themselves to have been under excellent training,—were this stranger visitor to say to the mother, I am quite delighted with the conduct and polite manners of your family; pray, tell me how you manage? How do you get your children to be so obedient to yourself, and kind to one another? The prudent mother would say—*Come and see*—come and live in my house, and what I cannot possibly make you understand by telling or explanation, you may fully understand by observing my course of training. Little quarrels occur in my family as they do in others, but I endeavour to render them as unfrequent as possible. My children sometimes exhibit a disobedient disposition, but I check this by causing them *instantly to obey*. The manner *how*, I really cannot explain to you. I act according to circumstances. The results you see, but the process I cannot possibly tell. Live

with me a month or two, and you may see a little. I must be offended—the fault must be committed before I interfere; and then, should you be present, not as a stranger, but as an inmate, you shall see how I endeavour to proceed. The tempers and dispositions of my children are varied, and the nature of the provocations, or mutual misconceptions, requires the utmost delicacy on my part, more indeed, than in my own strength I am capable of performing; but I do my best, and God has been pleased to bless my endeavours. The mother trainer may again repeat, in answer to the visitor's request—COME AND SEE.

This is precisely the answer that a judicious school trainer would give to a stranger visitor who desires him to explain how he morally trains his scholars—COME AND SEE,—remain here a month or two, and I shall show you how we proceed. My children do not always steal, or lie, or quarrel, or fight, or deceive, or exhibit the strong propensity of selfishness. These must be developed in likely circumstances, and are met by what we endeavour to render suitable antidotes. You admire the demeanour and alacrity of my children; but I am as incapable of exhibiting or explaining to you how I train my pupils in a single hour or a day, as is the intelligent Christian mother. Her proper mode is our standard, although the sympathy of numbers is a power she does not possess, which undoubtedly I do. And we each in our own sphere endeavour to "train up" the children "in the way they should go."

Every training school furnishes a variety of inci-

dents developing the dispositions and characters of the children; and they are of such daily occurrence, that were they noted down, they might furnish materials for many volumes. Our limits enable us only to mention *a very few;* and these, we do not presume to say, are by any means more interesting than hundreds of other instances, that have escaped the memory of the trainer as soon as they have been practically disposed of.

The few illustrations now to be mentioned are principally furnished by two or three of our former students, who are now very successful in their own schools. One of these is an Initiatory or Infant, and the other two are Juvenile trainers—the former having children under six, and the others children above that age:—

1. Dorcas.—I was lately conducting a Bible lesson on "Dorcas raised to life in answer to Peter's prayer," and, towards the close of it, I endeavoured to show the children how, like Dorcas, they might be kind to the poor, and especially to pious, good people, such as those that Dorcas made coats and garments for. I then embraced the opportunity of bringing before the gallery the case of a poor old widow who had called upon me a few days ago, in great distress for want of food and fuel. The children were then desired to make this case known to their parents, and if they thought proper to send anything to aid her, I would be very happy to receive it and deliver it to her. I have great pleasure in being able to state, that the sum realized from the infants in the course of a day or two, amounted to 7s. 10d.

In connection with the above, I might mention many interesting and pleasing anecdotes, which I have heard from the parents. I shall, however, only relate one. The father of one of our scholars, a little girl about five years of age, called upon me and stated, that his child had been telling him a great many

things about a Bible lesson, which they had received a day or two before, regarding Dorcas, and that she wanted a halfpenny from her mother to buy a piece of cloth to make a coat for some poor old widow, as Dorcas did. I then explained to her father our mode of endeavouring to render every Bible lesson a practical one. The father, next day, sent a halfpenny with his child to the *poor widow*, as all the children called her.

The effect of such Bible lessons is self-evident, not merely directly on the children themselves, but incidentally on their parents, who, although comparatively poor, proved that they were willing to assist their poorer neighbours.

2. Calling Names.—One morning, while conducting a lesson on the evil of mocking, I was endeavouring to picture out, by various illustrations, this sin, when a little boy, about five-and-a-half years of age, commenced crying; and, on inquiring why he cried, he replied, that it was he who called names at the old man. I then asked, At what old man did you call names? The boy again tremblingly answered, "At the old man who sells the apples?" We then finished our lesson, giving the boy an advice. After the school was dismissed, I called on the old man, who informed me that the little boy had called and told him, that he would never call him names any more, and that to-morrow, if he got a halfpenny from his mother, he would buy apples from him.

3. Respect for the Sabbath.—A relative of one of my schoolboys informed me, a short time ago, that the father of the little boy just alluded to, had been from home for a few days on business, and that he had returned, on Sabbath, from Edinburgh by railway. In the course of the same evening, the little boy was asked by this relative, Would you not have wished to have been with your father on the railway to-day? To this question, he was very reluctant to give any answer, until his father pressed him again and again by putting the same question. At last, with all solemnity, the boy replied, "No, father; because the Sabbath is the Lord's day and not your day."

The reply may be considered a little too pert, but it must be observed that the boy is only three-and-a-half years of age; and his reluctance to answer showed his disinclination to hurt his father's feelings, whilst the answer, on being hard pressed, proved at the same time his conscientious regard for truth.

4. Cruelty to Animals.—One day whilst superintending in the play-ground, I observed a very little child at great pains to get an insect into his over-all. I waited with patience to see the result; when the little fellow bore it along, and placed it upon the flower border, and then marched off to his amusement. I was, however, anxious to know his reason for all the pains he had bestowed on the insect, when he boldly replied, he was afraid the children would tread upon it and kill it.

Boys oftentimes torture flies from mere thoughtlessness, nay, absolute ignorance of the pain they inflict; we therefore endeavour to train them to treat every animal kindly. A scold or a cuff has not such an effect in checking this propensity, as simply asking, Do you think that insect feels? How would you like to have your legs pulled about so? or elliptically—This little animal feels...*pain* when boys pull off...*its legs*. The question and ellipses leave the boys time to reflect on the subject.

We sometimes illustrate this point by occurrences that take place on the streets where a number of boys may be seen following a leader, who is older than the rest, busy teasing some unfortunate animal, or perhaps a poor idiot, and the youngest of the throng copying most *manfully* the manners, the oaths, nay, the very tone of voice of the juvenile leader. This is training in the way they should *not* go, and the more efficiently, because there is the united power of *sympathy and example*.

5. Self-Denial.—A friend who is in the habit of visiting the model schools of the Normal Seminary, one day on taking leave of the children, said, that the next time he visited the school he would bring each of them (180 in all) a large musk-almond (sugar-plum), and he would require them (as an exercise of self-denial) that they should take it home, and next morning bring it to school, and, after showing it to their master, they might

then eat the...*sugar-plum*. After this gentleman left the school, he began to think that he had done rather a foolish thing, more especially to expect the fulfilment of such an unreasonable request; however, the promise must be fulfilled; and to remove part of the difficulty, he purchased two for each, one for *present consumption*, the other to be preserved as a practical lesson. Next time, therefore, when our visitor entered the school, he brought with him 400 large sugar-plums, and the following is something like the conversation which took place on the occasion;—keeping in remembrance that every word in Italics is filled up by the children.

Now, children, when I was last here, I promised you something. *Yes, Sir, you promised us a sweetie.* Right, I promised you a...*sweetie*. How many sweeties? *One.* But would there be any harm in my giving you two? *No, Sir.* But suppose I had promised to give you two sweeties, and afterwards only gave you one, what would that be, children? *Telling a story.* That would be breaking my...*promise.* Then giving you two when I promised you one is not...*wrong.* *No, Sir.* But to give *one*, when I had promised...*two*, would be...*a sin*, unless I could show some good and proper reason for the change.

Now, then, children, you see I have fulfilled my promise in bringing you some...*musk-almonds.* I promised you one sugar...*plum*, but I have brought you two each. I suppose you won't object to that? *No, Sir.* I don't mean to hand them to you, but I mean you to take them your...*own selves*, without my looking at...*us;* and the moment you pick up the two...*sweeties*, you may put one into...*your mouth*, and the other one you may keep till to-morrow morning. You will bring it with you, then show it to your...*master*, and after each of you holds it up, you may then...*eat it up.* Well, then, here are all the sugar-plums on this small table. You may sing some pretty moral song as usual, and as you march past the table into the play-ground, each of you will take—how many?...*Two.* Neither of your masters nor I will look, so you shall be left to pick up what you think right. But suppose you took three, what then? *That would be stealing.* Would it be stealing three sweeties? *No, Sir; one only, for you gave us the other two.* Have I actually given them to you? *No, but you intend giving them, and you*

promised to give them to us. Whose sugar-plums are these at this moment? *Yours.* But when I give them to you, then they are...*ours.* Very well. But suppose that in passing the little table you thought, now I would like very much to have two or three more sugar-plums than I ought to take, what would that be? *That would be coveting,* and would be a breach of... *the tenth commandment.* What does the tenth commandment forbid? *Coveting.* It says, Thou shalt not...*covet.* But suppose you said within yourself, as nobody can see me, I will take a few more. What harm, children, would there be in taking one or two more? *That would be stealing—God would see us —that would be a sin.* That would be breaking the ... *eighth commandment,* which says... *Thou shalt not steal.* Who says that? *God.* God in the eighth commandment says, Thou ... *shalt not steal,* and it would be a...*sin* to take ... *more than two.*

The whole pupils then, to the number of 180, marched past the little table, one by one into the play-ground, singing a favourite air, each unobserved taking what he chose, and on counting over the remainder, it appeared that each boy and girl must have taken just two. Next morning, according to request, 159 children brought each their *one* sugar-plum to school, and held it up in their right hand (a most unexpected occurrence), the remaining 20 or 21 made various excuses for not complying with our visitor's request, such as that their parents ordered them to eat it, saying, it was foolish to keep such a trifle till next morning. Each boy and girl now eat their sugar plum. (The children were between the ages of six and thirteen.)

6. What is termed a Half Lie.—During a gallery lesson, the boys were observed by the master quarreling; and, as corporal punishment is avoided, and bringing the culprits out from their seat is a common substitute, they were ordered by the master to rise from one of the upper seats and sit on the one nearest the floor. They instantly obeyed; one of the two cried bitterly, the other was quite firm, but not in the slightest degree insolent or disobedient to the master. At the close of the lesson, the master, as usual in such cases, called the boys out on the floor in front of the gallery, and entered into an investigation of the affair; the whole of which was, as usual, conducted on the prin-

ciple of simultaneous questions and ellipses; in other words, training. I may, however, remark, that for a slight offence they are called out from their seat to another, without being charged with the particular offence before the gallery. This is found in general to be perfectly efficacious as a punishment, but it being a quarrel during the progress of a lesson, the distraction to the children, although slight, except to a few close beside them, was still peculiarly offensive to the master, as it ought to be to every trainer, and, therefore, he made it a jury case to the whole children in the gallery.

The master proceeded, "What was the cause of this disturbance?" "What quarrel is this between you two boys?" Tom complained that John had *jagged* him with something sharp. John answered, that Tom had put his hand into his (John's) pocket. Tom stoutly denied that he had done this, viz. put his hand into John's pocket. John acknowledged that he had "jagged" Tom with the point of the pencil he had in his hand.

Tom was a resolute boy of ten years of age, and much spoiled at home. John, a very amiable sensitive boy of twelve. Tom stood firm as a rock. John cried the whole time.

On being cross-questioned, Tom at last confessed, that although *he had not put his hand into John's pocket*, yet that he had put his fingers, *or a bit* of his fingers. John said that he did not "jag" Tom out of revenge, but that having a pencil in his hand when he felt Tom's hand in his pocket, he "jagged" him when pushing away his hand. The master then pictured out the evil of the attempted deception—that he had not put his hand into John's pocket, when he had actually pushed his fingers in.

The whole gallery, on being questioned, condemned Tom, and stated, with all their hands up, that if they had had no evidence regarding the affair, they would have supposed Tom was in the fault, because he was quarrelsome, and John not so—he being very seldom if ever in fault, or disposed to quarrel.

The master who had conducted the lesson, brought out the Scripture principle, "Avenge not yourselves," &c., and the opposite, "Heap coals of fire," &c. What is meant by heaping coals of fire on the head was understood by all, having been clearly pictured out during a previous Bible lesson. He also, of

course, showed, or rather brought out from the gallery, Tom's deception and sin in stating that he did not put his hand into John's pocket, but only his fingers, or a bit of his fingers. Tom's eyes were now suffused with tears, and here the matter closed. One and all of the scholars actually received the lesson, for they joined in the investigation. Tom returned to his seat punished by the disapprobation of the whole gallery, both at his present and previous conduct, in-doors and out of doors, in the gallery, and in the play-ground. Tom's conduct was the result of being spoiled at home. John, possessed of tender feelings, dried up his tears, and, without any triumph over his adversary, returned to his seat, feeling that justice had been rendered to him, and sat down perfectly composed in the gallery beside Tom.

7. We may Speak True Words and yet Deceive.—We have stated how tones of voice may be deceitful, as in the case of Yes or No; *No* being made to mean yes, and *yes*—no. We may state a case illustrative of how words which sometimes have a conventional and sometimes a literal meaning, may be used to deceive and even rob the party in regard to whom they are used.

A respectable *conscientious* woman, called Janet, occasionally brewed a little malt, upon which there was a certain amount of duty chargeable. The Excise officer was observed one day approaching her cottage on his accustomed duty of inspection, and while she felt no aversion to cheat *the Government*, yet she *would not* tell a lie *for the world!* Janet, therefore, hurriedly moved the kitchen table into a side room, placed part of the (smuggled) liquor in the middle of the floor, and *tumbled* a large washing tub over the whole, knowing that the Excise officer could place his books and papers nowhere else but on said flat-bottomed tub. The officer entered the house, and, placing his papers, as was expected, on the most convenient spot, he noted in his book the quantity of exciseable liquor exactly as the *honest* woman had told him; and when bundling up his papers, he simply asked, "Now, Janet, have I seen all the liquor you have on hand?" "Deed, Sir, you have seen it all, and it's all *under your hand!!*" Under his hand, certainly, but not under his inspection. The officer, trusting to Janet's *honesty!!* left the house.

Although the *honest* woman! may have been religiously instructed, it is quite clear she had not been morally trained. A direct lie she would not tell, and theft she would not commit, according to her unenlightened principles. It might have been otherwise, however, had she in early life received a few training lessons, not merely on the ten commandments, but on such an analysis of them as "Render unto Cæsar the things that are Cæsar's, and unto God the things that are God's."

In what a variety of ways is theft exhibited, such as stealing the place or position of a neighbour in a crowd, and that by persons of whom better things might be expected. This principle ought to be a special point of training in every school by enlightening the understanding, and causing the children to practise the virtue of self-denial. We have seen stout young men pass by and take the place of old women, even at the communion table, which these frail persons were preparing to occupy, and causing them to stand perhaps half an hour; and yet they call themselves Christian men!!—the evident principle of their conduct being "first come, first served." "Do unto others as you would wish to be done by," is not a commandment in their decalogue.

8. A former student writes as follows:—

"I shall for the present confine myself chiefly to facts, illustrative of its effect on the moral character of the children. The crowded state of the school is perhaps the best proof that can be given of its power *intellectually*, inasmuch as parents generally look more to mere intellectual acquirement, than to physical, or moral, or religious culture.

The effects of physical training or of the alternation of bodily and mental exercises, while manifested by the healthy and happy look of all generally, are especially visible in the case of delicate children. Many who have entered the school so feeble and languid in their habits, as to be scarcely able to enter into any of the boys' amusements, are now as active and vigorous as their playfellows. This change can only be known to the trainer and parent.

Many of the poorer children enter with faces already saddened with the difficulties which press upon the parents; in others the hidden look of the villain is beginning to appear. A melancholy street training has been going on, in their case, with fearful effect—to counteract the evil influences of which the utmost watchfulness and diligence on the part of the master are necessary. It is deeply interesting to mark those saddened and harsher features gradually wearing away under the influence of play-ground intercourse with better trained boys; and to see the open artless look of boyhood assuming its proper place.

Effects Morally.—In the play-ground there are, under my own and assistant's superintendence, every day nearly two hundred children at play. During last summer and autumn there was not, with one exception, a single flower taken from the borders that surround the play-ground. For about a month after the commencement of each quarter, there is much trouble with new scholars, quarrelling and fighting. One of the most remarkable features in the conduct of the boys in the play-ground, who have been trained for some time, is the general prevalence of good feeling, a circumstance at which strangers have frequently expressed their surprise, after spending a short time in the play-ground.

9. Honesty.—Daily some of the children drop their half-pence * when at play. (Those who don't go home bring, as you are aware, their "piece money.") These are, as soon as found, invariably brought to me. The losers know where to apply, and have their property restored "on its being proven." This I consider a most important fact among children, to many of whom a halfpenny is of great value.

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* Which they bring with them to pay for their roll and milk

Two or three halfpence have lain frequently on the table for eight or ten days untouched. When unclaimed, they are given, by consent of the children in the gallery, either to the school library fund, or to some charitable institution.

A little girl came to me a few weeks ago, saying that she had lost her penny. I was surprised that, during the day, no penny had been brought. Before dismission, I asked if any money had been found. No answer. After much questioning, and a short lesson on the subject, I gave up the search. The following words were given to think of during the night, *Thou, God, seest me*, and *Be sure your sin will find you out*. After praise and prayer next morning, a lesson was given on the subject. Towards the end of the lesson, I observed a troubled, hesitating face in the gallery. I asked them what they would think of the boy who had taken it, if he rose and came just now to return it. "That he is a good boy," "that he is a bad boy," "that he has done what's right," were the different answers given. "Do you think that his coming and restoring the penny makes him a bad boy?" "No, Sir." "Well, if he don't come, what is the difference?" "It makes him still worse, Sir." "It is his duty, then, to ... *restore it.*" Time will not permit to detail the process of the lesson, and the progress of opinion in the gallery. Suffice it to say, that, after some time, the guilty boy stood partially up. I asked him if he had any thing to say. No answer. I asked him to come to me. He came and restored—*a halfpenny*, as he had spent the other as soon as he had found the penny. Another difficulty presented itself. The little girl did not wish to make him pay the other halfpenny. About sixty—who happened to have a penny for their bread and milk—offered one of their halfpennies to the little girl, and vied with each other in their solicitations to be allowed to give it. I gave him a halfpenny, that he might complete the sum. He would have done it himself, I have no doubt, but he takes his luncheon at home, and is allowed no money for bread. He since offered me a halfpenny as payment of his debt. Here was a triumph over a bad principle, which harsher means could never have so effectually secured.

10. Listless Inactivity.—A listless inactivity of mind seemed so fully to prevail at first in the case of another boy who entered

as a scholar, a few months ago, that all the lessons and duties and amusements of the school alike failed to interest him. At this I felt the more surprised, as there is almost invariably some one lesson to which each turns with more pleasure than to others —some like Geography, others History, others Arithmetic. The *habits of attention and application* exercised in reference to these favourite studies can be judiciously turned to those branches which, to their minds, are less inviting. But in this boy's case, I could perceive no lesson or exercise which he relished. He did nothing cheerfully, nor was he active in any thing save in sly mischief. He was so obstinate, and so provokingly contemptuous in his looks when reproved, that I feared I should be under the necessity of having recourse to corporal punishment. He seemed regardless of the sympathy of his school-fellows, and preserved a dogged sullenness. His example was so pernicious, and his own best interests as an intellectual and moral being were in so much danger, that I felt it my duty to write to his father (a highly respectable and intelligent man) about the propriety of trying some other school where there might be fewer boys. He wished him to have a longer trial, and the boy was permitted to continue, but without exhibiting any signs of improvement, until a short time ago, when, on his coming to school after an illness of a day or two, "Are you better to-day, Charles?" softly asked, drew from him, "Better, thank you, Sir," in a tone and with a look so different from what were habitual, that I resolved to follow it up. During the day, he seemed anxious to please and attend; but from habitual listlessness this cost him apparently a great effort. I encouraged him by bestowing on him such little offices of trust as taking charge of the pens. These duties he faithfully discharged, and has already much improved. Instead of being roughly dealt with everywhere, he felt, I believe, that he was sympathized with, and that his master really cared for him.

At this simple statement some may be disposed to smile; but I feel assured that in this boy's case, some chord had been touched, some feeling awakened, which led to the complete mastery of his mind. There is assuredly a key to every mind, and to find which it is the duty of every trainer to use all the means in his power. There is in this no undue condescension, no unne-

cessary lowering of status; there is a dignity and a responsibility in searching through the arcana of mind, and examining its various laws and phenomena for the purpose of more effectually developing and directing all the energies of intellect, and moulding the whole character. In the mere incidents—in the mere question—How are you? or, Are you better?—there was no training; but it opened the door for the inlet of the influence of the system, and that influence has been visibly and distinctly exhibited.

11. The Champion of the School.—We suffer most injury from those who come from other schools; they are generally the worst behaved of the schools they leave. Before any change can be effected on their conduct, much injury is done to the school, and much time lost—if indeed that time can be called lost which is spent in reclaiming a fellow-creature. As an instance of the injury likely to be done, and of the mode of dealing with such characters, let the following suffice :—

Six months ago, a boy about ten years of age was enrolled. He soon became a general favourite with a large proportion of the boys. In the play-ground, he had always around him a crowd of children, whose amusements he directed. His mind was vigorous, but ill-regulated. He delighted in every species of mischief. He was alike active in the school-room and out of it. When his attention was arrested, he was the best answerer. Flogging, I knew, would not reach him—of that he had received a liberal share in the schools he previously attended. I spoke to him by himself, but he seemed to care little for either mild admonition or firm rebuke. I spoke to him before the gallery; but by a certain roguishness of look, a certain indescribable expression of his eye, he invariably excited, in his behalf, the sympathy of his play-fellows. He was their lord—they were his subjects. They admired their hero the more when in difficulty. He knew he had them on his side, by that kind of *indefinable intelligent something which one boy can so easily read in the countenance of another*. To reach him was difficult in the extreme; to attempt to crush such a temperament into obedience would be vain. I was anxious to bring to bear upon him the disapproval of the whole gallery, in order to see its effect on such a mind.

He continued the master-spirit of the play-ground, and was constantly in some "scrape;" although his errors were generally less egregious than at first. I believe the Bible-training lessons were working slowly and silently on his moral character. About two months after he entered, the ascendancy over his character was obtained in the following manner.

I saw him standing in the midst of a little crowd, at mid-day, in the play-ground. He was proposing to them questions and riddles. After some time, I was surprised to see the crowd gradually slinking away from him, abashed and guilty-like, some in pairs, and some in little groups, in serious conversation. By and by, a boy from one of the groups came to tell me, that —— had been using, and asking them to use bad words—he had asked them to spell mad dog backwards. The amusements were stopped; all took their seats in the gallery. The cause was well known, and the words spread with a rapidity from end to end of the play-ground, which nothing could be done to prevent. The attempt to suppress the whispering in the play-ground would have only caused it to be more curiously inquired into. The injury had been done, and some means of repairing it must be had recourse to. He was brought to the floor, and on being asked if he was conscious of having done any thing wrong, boldly said, "*No, Sir*. I only asked them to spell mad dog backwards —that was all." He looked, with his usual roguish twinkle, to his companions in the gallery, but met with no sympathetic glance. His crime was too great to be acquiesced in, and for once had no admirers. Here was an admirable opportunity to watch the effect of the "sympathy of numbers" upon such a mind. He was evidently anxious to persuade his playmates, by his look and manner, that there was but little harm in asking them to spell these words. I wrote, therefore, before all, on the black-board, first, mad dog, and then backwards, and expressed my horror. And although all had already spelled them mentally, the effect on the whole children of this palpable exhibition was most remarkable. They sat motionless—panic-struck. He saw their calm and saddened look, and, in their very silence of expression, *read his condemnation*. For a few minutes not a syllable was uttered. A death-like stillness prevailed—and every eye rested on the guilty boy—until, unable to bear up

longer, he hung his head and burst into tears. After the awfulness of the expression, and its recklessness had been gradually and seriously drawn from the children, we sent him to his seat, without addressing to him even a single direct personal rebuke. He seemed convinced of his error, and *felt*, for the first time in his life, I believe, that the master was his friend. He is as vigorous and buoyant in spirits as ever, but is seldom in fault, he endeavours to please, and is the most active in intellectual pursuits. The benefit of your system in the first formation of the habits of thought and action of such a boy, who can justly appreciate?

12. Opportunities daily occur for the exercise of *moral training*, and we repeat that what is moral must at the same time be intellectual. For example, the other day, the master of a training school found it necessary to examine into the fact of a boy having found a bit of iron among some ashes which another boy stated as belonging to him, and at the same hour the case of a spinning-top whip which one boy had borrowed and broken. The question was, seeing the whip was proved to be an old one, must the borrower simply repair it, or purchase a new one. The question was justly and amicably settled. A visitor listening to the process of the examination and admiring the judgment of the children, every point being clearly and simply pictured out by the master—told a fact which he had just witnessed on the street, and wished to see what conclusion the children would come to as to the propriety or impropriety of the conduct of the several parties connected. He told the following story: A coal carter with his waggon full of coals, hurried his horse on the street, which was roughly paved. Twenty or thirty pieces of coal, of various sizes, were strewed on the way, the carter lifted only one piece—three children and two women, seeing the coals falling, flew to the spoil and picked them up in their aprons or put them into bags. The coals were not the property of the waggoner, but were on the way to some party to be delivered as full weight—he did not attempt to pick up more than one piece. The coals were not offered to be restored by the women or children. What degrees of guilt were chargeable on each?

This was a clear subject for the exercise of their moral sensibilities, and the boys and girls, to the number of 200, under six

years of age, most nobly and christianly executed the work—every point being slowly and simply pictured out to their understanding by the master. During the process of examination and "picturing out," the children stated the guilt of the carter in not lifting the coals from the street and placing them again in his cart, which belonged to the person to whom the coals were to be delivered, and were not his own ; the covetous disposition of the women and children picking them up and *keeping them*, when not their own property, &c., &c. Such familiar illustrations impress the moral principle more firmly in the mind than a hundred arguments.

We have already said that moral training must have a standard to which to appeal, and that we cannot have moral training without its being at the same time *intellectual*. Whilst this edition was going through the press we met with two sad proofs of the want of intellectual culture in two schools in England, both under the superintendence of devoted Christian men. The masters were unacquainted with the natural mode of communication—or picturing out. In the one school not a single child would confess or knew that he was naturally inclined to do any thing wrong, or had ever disobeyed his parents, although all quickly answered that "there is no man righteous, no not one."

In the other school, the history of Scripture, *verbally at least*, was, to a great extent, familiar to the children.

When, however, a question was put in different terms to what they had committed to memory, they could not answer. For example, "Jesus was crucified between two thieves," "Jesus came into the world to save sinners;" but when asked what sort of a man he was whom Jesus saved when he was dying, they could not tell, or that any men died at the same time on the cross, they did not know. "To-day shalt thou be with me in paradise," did not convey to their mind the idea of paradise being heaven, or crucifixion being death. The children, in fact, had no idea whatever of the meaning of the words they used. Hence the use of Latin or Greek terms to them would have been equally intelligible.

CHAP. XXIX.

MEMORANDA, OR HINTS TO SCHOOL TRAINERS.

The following hints were primarily addressed to the students in the Normal Seminary, at a time when the state of the author's health prevented him from enforcing the same points during the weekly public and private criticisms. They are added here in consequence of the demand they met with in their less permanent form.

MEMORANDA.

INTELLECTUAL TRAINING.

1. Simplicity is the most distinguishing feature of the training system, and the last and highest attainment of a trainer.

2. Nothing is more simple and natural than the oral instruction of the intelligent Christian mother of youth. She guides and leads the opening mind, and forms the moral habits of her children; she does so because she is much with them. Her stimulants and restraints are exercised by the cords of love, not the rod of terror. These silken cords bind parent and child in a process of moral training which every school trainer would do well to imitate.

3. Train not the intellect of the child merely, but *the child*—the whole man—the moral being. Remember that *the child* is only trained "in the way he should go," when his physical, intellectual, and moral (of course) religious powers are *simultaneously* exercised in accordance with the precepts and principles of the Divine Record.

4. Let everything pass through the understanding, in the first instance, before you lodge it in the verbal memory. In other words, never commit words to memory until the meaning be previously analyzed, pictured out, and understood.

5. Do not omit to exercise the verbal memory of your pupils, only let it be subsequent to the exercise of the understanding. For example, if a hymn is to be committed to memory, reverse the usual method ; let it be thoroughly analyzed before the children are required to repeat it.

6. *Dovetail* every part of your subject together, until the whole be accurately and indelibly fixed.

7. Picturing out is a fundamental principle of the training system. Picture out the outlines *first*, which is the natural mode, and let the same process be observed in drawing out the minuter points *progressively*. Remember what we have often said, the portrait painter does not finish an eye or the mouth, and afterwards the outlines of the face. He gives the outlines of the whole face in the first instance, and then the outlines of every feature in succession, and finishes none of the features entirely until he has painted the outlines of all. Such is the natural, and, therefore, the efficient process.

8. If you have drawn the picture properly out in words, which cannot be done without *familiar* illustrations, within, and not beyond the experience of your pupils, the children must be prepared to give the lesson, just as they would recognize the likeness of a human face. If they see the picture properly drawn, they must be able to tell what it represents. When we say, "picture out," always remember that the children draw the picture *with you*, and make part of every sentence their own, and this is done not by mere question and answer, but by question and ellipsis *mixed*.

9. You will remember, that however highly useful and necessary objects and pictures of objects are, to interest and instruct the young mind, yet the systematic principle of picturing out in words is more varied and efficient—a picture or object represents one condition. In conversation, or at the gallery lessons, therefore, picturing out fills up those innumerable interstices of a quality or subject which no number or variety of real objects or pictures can possibly do. We proceed on the fundamental prin-

ciple, that every word in the English language *either represents an object, a combination of objects, or may be pictured out in words representing objects.*

10. When we speak of picturing out by familiar illustrations, every term before it is used, and every part of a subject you take up, we refer to every lesson in grammar, etymology, geography, natural history, natural science, the arts of life, and Scripture, in its history, emblems, imagery, doctrines, promises, and precepts.

11. Allow all or any of the children in the gallery to answer simultaneously. Notice one or two of the answers or fillings up of the ellipses, whether these be right or wrong. Convince the children of the wrong one by something analogous, and exercise their minds up to a point that shows their error. If you do not notice the wrong answers as well as the right ones, they may continue to be repeated. If you notice no answer till you get the right one, you will only create, or at least perpetuate, confusion and noise. Cause the whole children to repeat the correct answer, not in the precise words formerly employed, but by altering *or inverting the sentence.* Let this be frequently done, and at every leading point of the exercise or lesson. This is a fundamental principle of the system, and unless strictly attended to, much of the power of the gallery will be lost. In order to secure that all acquire the knowledge proposed to be communicated, it is not necessary that all answer at any one time, *in the first instance;* but it is necessary that you secure the eye of the whole children, and as a natural consequence, their attention.

12. Do not say to the child, You are wrong; but endeavour, by exercising his mind, to prove to him that he is wrong, and where he is in error.

13. You must not expect *all the children* to answer or fill in the ellipses at the same time;* each child will sympathize with that class of questions suited to his own natural cast of mind.

14. Present intellectual food *so simple*, that the youngest may eat and digest freely; and in such quantities as that the largest capacity may have enough. Feed, but never stuff.

15. The simultaneous method of answering, and the sympathy of the gallery, is vastly more natural and effective than the indi-

* See illustration.

vidual method. You may very soon, by question and answer, exhaust the knowledge of any one child (*or pump the well dry*); but you cannot so easily exhaust one hundred seated in a gallery, variously constituted as they are, and all being permitted to answer. The master's duty and privilege is to be, as it were, the filterer, purifying and directing all the answers or analogies into a proper channel.

16. While the simultaneous method is in general to be preferred for its naturalness and efficiency, yet, as a variety, individual boys and girls may be selected, who alone may answer, or a particular class or row, or the girls alone, or the boys alone. However, let these deviations from the simultaneous mode be only occasional.

17. Let your uniform practice in every lesson be *question and ellipsis mixed*, not the mere question and answer system. Remember that the interrogatory system puts the mind too much on the defensive, and is too exciting to lead or train the child easily, naturally or so efficiently as the union of the two. The question *pumps the water, as it were, from the well*—the ellipsis directs its course; the master, as we have already said, is the filterer, who sends it back, as it were, in one pure stream to all.

18. A purely elliptical lesson is very tame. *Mixed is our principle.* The question sets the mind astir, the ellipsis directs what has been set a-moving.

19. In forming an ellipsis, do not raise your voice so as to give warning that you are making a pause, otherwise the attention will flag, as the children will oftentimes listlessly wait till they hear such elevation or altered tone of voice.

20. Whenever the children cannot readily fill in the ellipsis, you have not trained them properly up to that point.

21. Never form an ellipsis in the course of a question.

22. In forming an ellipsis, do not give the first syllable of the word: thus, do not form an el...lipsis in such a manner.

23. Question and answer is not training; simple ellipsis is not training; but question and ellipsis *mixed* is training.

24. An ellipsis is a powerful and very natural link in training, but if not judiciously made, may become very unmeaning and trifling. *The ellipsis to be filled in, ought always to be some*

word or words which the children ought *to know, or which they have at the time been trained to*, and which, when so expressed by the children, while it awakens attention, fixes the whole point in the memory, such being of course a leading part of the sentence.

25. An ellipsis may be made in mental exercises with pupils of any age. The younger and more ignorant the person is, the more frequently will it require to be made; just as young children require to be more closely led than those of maturer years. The master and scholars sympathize more intimately by question and ellipsis mixed than by any other process.

26. Do not explain, or *speechify*, or attempt to preach—train by analogy and illustration.

27. The old teaching system is too much like travelling on a railroad, the objects pass by too rapidly in succession, without being sufficiently impressed on the mind. You mark and digest as you go along, on the training system.

28. Although RESPONSES, or children questioning each other on a given subject, admit not of training, yet practise them frequently as a revisal of what the children do know, and as an exercise of mental composition and enunciation, in forming and answering the questions.

29. *Remember that the exercise of the faculties is the chief and important part of education, not the mere amount of knowledge imparted.* We acquire, after all, little knowledge in school; the important matter is to have the outlines so fully, broadly, clearly, and firmly laid, that the children may have the power of acquiring and filling in the minuter points after they leave school.

30. Always keep in view that teaching and training are distinct things, and that the former is included in the latter.

31. Aim at the cultivation of correct habits of thinking, equally with the infusion of knowledge.

32. Remember the important practical truisms, *the way to do a thing, is...just to do it*, and we only do a thing...*when we do it*. Training may be doing not merely with the *hand* or the *tongue*, but the *understanding* and *affections*. Moral training, therefore, means moral *doing*.

33. *Do not forget that most important practical axiom*, A

LESSON IS NOT GIVEN UNTIL IT IS RECEIVED. It is only offered. You may speak, and your pupils may hear, but your lesson is lost unless they understand. It is true, you must possess the knowledge you mean to infuse, but the manner *how* is practically paramount. Study, therefore, manner, voice, and simplicity, as of primary importance. You all know the powerful effect of Whitefield's preaching, but you have only to peruse his discourses to see whether the power lay chiefly in the superiority of the matter or the manner. Indeed, your own experience in the Seminary must at once show you how powerless the possession of knowledge is, without the power of communicating it.

34. Use no words beyond the comprehension of the *youngest* child in the gallery or class.

35. In questioning, avoid using the word *what?* Such as—It is a *what?*—you move onwards to *what?*

36. In a gallery lesson, your standard of simplicity, whether in the initiatory or juvenile department, is the youngest children. If they cannot draw the lesson, you have overshot their heads, or led them blindfold on the way. The picture has not been true to nature.

37. The power of the gallery, and its stimulating process, almost entirely supersedes the necessity of taking places in school. Taking places stimulates the intellectual powers, but at the same time, too frequently calls forth the worst passions and propensities of our nature. All rewards and stimulants ought, as much as possible, to be in conformity with the principle of moral training. No sacrifice of the moral must ever be made to the intellectual powers; on the contrary, uniformly give the precedence to, and exalt the former.

38. While the daily Bible and secular lessons in the gallery are attended to, see that reading, writing, &c., are not neglected. Such neglect is quite uncalled for, as *the power of the gallery saves as much time as is consumed both in the gallery training lesson, and the moral training of the play-ground.*

39. In the initiatory or infant department of the system, whether the children are two, four, or eight years of age, commence with analyzing such familiar objects as strike their senses, particularly articles of clothing, furniture, &c., and as they advance, the next step may be the three kingdoms in nature, and

then the four elements (popularly considered) in their great outlines, air, earth, fire, and water.

40. The training system, in its intellectual department, does not present a list of subjects and books, a knowledge of which the pupil is to acquire, but is *a key to unlock the subject of any book*. That system, however, is not the training system under which the whole moral being, *the child*, is not trained physically, intellectually, and morally.

41. A lesson not in accordance with "picturing out," is not conducted on the training system. What is true in regard to children, is still more apparent in adults. We all admit that the intellect receives its highest polish when the whole affections, as well as the whole understanding, are exercised. On this point, frequently draw your attention to the striking difference in the intellectual elevation of workmen who are acquainted with divine science, and those of equal natural powers who are acquainted only with ordinary science. The training system, therefore, as a system applicable to the moral being, is incomplete without Bible training.

42. If the young mind, especially when it remains uncultivated to five or six years of age, resembles a waste field overgrown with weeds and thorns, you must first root them out, and endeavour to pulverize the soil, ere you can hope that the seed you attempt to sow, will penetrate the ground, take root, and bear fruit.

43. The training system (intellectually) in its different stages, may be shortly stated as follows:—In the initiatory department, the bold, clear, and well-defined outlines of every subject. In the juvenile department, some of the more minute outlines. In the adult class, and in the University, minuter still; and in after life, these same outlines may continue to be progressively filled up by reading and observation.

PHYSICAL TRAINING.

44. Physical exercises may be used as an end, or only as a means to an end. You ought to use them in both views, but chiefly in the latter, viz., to secure the attention, to find access to the mind in the exercise of the intellectual and moral faculties.

45. Be exceedingly careful of your children's health and physical habits in both the covered and uncovered school-rooms. A stronger sympathy exists between the intellectual and moral and the physical powers, than is generally imagined.

46. The great secret of securing the attention of children, and thereby training their mental and moral powers, lies in a proper and continued variety of physical exercises.

47. Let physical exercises not only precede, but accompany every mental exercise, otherwise you cannot secure proper attention.

48. Unless you arrest and keep the eyes of all the children in the gallery, you have no security that all are learning. If you do this, the simultaneous answers of the few, purified by the master as a filterer, will be heard by all, and all will learn.

49. On their first admission to school, the children must have a larger amount, and greater variety, of physical exercises than afterwards, just as the drill-sergeant exercises raw recruits. In other words, the younger the children are, the more physical exercises do they require to keep up the attention. If you mistake as to quantity, at all times let it be by giving too many rather than by giving too few.

50. Never commence a lesson till you have drilled your troops in the gallery, and obtained perfect silence, and the attention and eye of every child present.

51. If the hand is not properly employed in school, it must be employed in mischief.

52. A clap of the hands, and a short laugh, are like letting off the *steam puffs* of the boiler which enable the engine to work with greater regularity: they prevent those explosions so common in, and at the dismissal of, schools.

53. If you find any difficulty in getting the children to repeat a hymn distinctly and without a drawling tone, cause them to repeat by turns the hymn word by word, and then line by line, and they will soon acquire the tone and manner you wish, provided also that you yourself set the example of articulating every syllable, slowly, distinctly, and elegantly.

54. Articulate yourself, and cause the children also to articulate, every word and syllable *separately and distinctly*, and the

unavoidable accompanying stiffness will soon wear off, and leave a clear and effective enunciation.

55. Speak yourself, and cause the children to speak in a soft and sometimes under-tone in school, and allow them occasionally to extend their voice and their lungs to have fuller scope in the play-ground.

56. Never speak through your teeth—spread or open your mouth well in speaking, articulate every syllable distinctly, and every word separately, but of course emphatically, and cause the children to do the same. The exercise will supple the lips, and assist you in enunciation. Remember to exercise yourself daily for three or four minutes at home, in repeating such words as the following: — Re-ca-pi-tu-la-tion, re-ca-pi-tu-la-tion, em-pha-ti-cal-ly, em-pha-ti-cal-ly, in-com-pre-hen-si-bi-li-ty, &c., every syllable being fully and clearly enunciated.

57. Enunciation is a much more important part of training than is usually imagined. Clear enunciation is a *sine qua non* in a school trainer. It is certainly one half of the power of a *public speaker*.

58. Be sure you keep the play-ground, flower-borders, and out-door conveniences, neat, clean, and in the utmost order.

59. Train to cleanliness, by causing all habitually to be cleanly.

60. Let the movements to and from the play-ground generally be accompanied by vocal music—some cheerful, animating rhyme or other. If of a direct moral tendency, so much the better.

61. When you have the opportunity, allow the children, or part of them, by turns to weed or rake the ground, or pick up the stones. The more perfectly *à la militaire* you give the command, in a firm, soft tone of voice, the more improving is the exercise, and the more delighted are the children.

62. A large, empty, or unfurnished hall, may be made a play-ground, when better cannot be had; but health requires that there be the open, fresh-aired, and uncovered school-room.

63. See that the gallery be kept clean, the large room and class-room well swept and occasionally washed and well aired, for the comfort and health of the children.

64. Stand at least seven feet from the gallery—pace along ry little—let your position in general be with your left foot r behind—your head perpendicular, so as to move it easily,

from side to side, to secure the eye of the children, the rest of your body forming an *obtuse* angle quite *à la Francaise.*

65. Train your scholars to keep their eyes shut during prayer and they will acquire the habit of doing so in church.

66. Train the child how to hold his book properly, not with the thumb in the middle, for that will...*dirty the leaves.* Why? &c.

67. Check the slightest approach to rudeness or indecency. Permit no one to call nicknames.

68. Look behind over your shoulder, and march *before your pupils;* and you may form them into any figure in a line you please,—raise your finger perpendicularly—cause the foremost child to keep his eye on it as you move it in a straight, curved, or wave line, while walking before him, and let each child in succession fix his eye upon the shoulder of the one walking before him. This can be done without the use of marks on the floor. The habit of marching in order cultivates orderly habits, obedience, attention, and docility.

RELIGIOUS, MORAL, AND INTELLECTUAL TRAINING.

69. Take every opportunity in the course of your lessons to cultivate respect for parents, and all in lawful authority; of course, love to God, and paramount obedience to His law, as the rule and standard of obedience.

70. Secular, or scientific training lessons, may intellectually elevate one man above his fellows; but Bible training morally elevates him in likeness to God. The latter, however, under our system, is not a whit less scientific than the former. Both are equally intellectual in the basis on which the lesson rests—the one only is moral. We cannot refrain from quoting, as memoranda, one passage from Scripture, and one from Cowper;—

"Knowledge puffeth up, but charity edifieth." (buildeth up.)

"Yon cottager, who weaves at her own door,
Pillow and bobbins all her little store.
. . . . . .
Just knows, and knows no more, her Bible's true—
A truth the brilliant Frenchman * never knew;
And in that charter reads, with sparkling eyes,
Her title to a treasure in the skies."

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* Voltaire.

71. Remember that mere Christian knowledge in the head does not morally elevate—practical knowledge alone morally elevates. *Doing*, in conjunction with the understanding and affections, is moral training.

72. I trust it is unnecessary to remind you that moral and religious instruction may be given, and moral and religious habits formed; yet that, without prayer, one most important ingredient towards success is awanting. If it is right in you to communicate religious instruction, and to train the young to proper habits during those hours when parents cannot be with them, you are bound to pray for success, on the principle of "acknowledging God in all your ways."

73. *Be uniformly present* with the children when they are at play, and in conjunction with the other influences of the system they will be restrained from much evil, and trained to much good; for thus they will *simultaneously* have in operation the influence of the master, their play-fellows, and their own conscience.

74. It is of little use merely to tell a child not to sin. If you wish to train him not to sin—not to steal, for example, illustrate by such occurrences as Achan in the camp—not to tell lies, by the sad fate of Ananias and Sapphira—not to indulge in pride and vanity, by poor Absalom; and when these and many others are fully and progressively pictured out, the children will be prepared to know, and in some measure to feel, the principle —"Be sure your sin will find you out."

75. No lesson in ordinary science can exhibit the power of the system equally to a Scriptural one—an emblem for example—because in an ordinary scientific lesson, the moral powers are not necessarily exercised.

76. Natural science may and ought to be rendered a handmaid to Scriptural science; indeed, without a considerable acquaintance with it much of the revelation of God's will must remain dark and unmeaning, and, of course, uninteresting to the young mind. In a training lesson in natural science, the master and scholars may or may not draw a moral lesson; but in the natural emblems of the Divine word, a moral lesson *must* be drawn. For example, a moral lesson *may* be given from the natural history of the rose in an exercise in botany; but in

Bible training, a moral lesson *must* be drawn from the passage —I am the Rose of Sharon." By this system, you may have, as it is said, *a Sabbath school every day of the week;* that is, you may infuse, by Bible training in the gallery, as much Bible knowledge every day as you would on a Sabbath, and this without at all interfering with other branches of education.

77. Not only is a knowledge of natural science, to a considerable extent, necessary in the person who would practise the system of daily Bible training, but he must render himself familiar also with the manners, customs, imagery, climate, and productions of Eastern nations. We have only to look at the Psalms for a convincing proof of the necessity of this. For example— "Like a tree planted by a river;" "The sun shall not smite thee by day, nor the moon by night; "My horn shalt thou exalt;" "As the dew of Hermon" (so brotherly love, &c.); "As for man, his days are as grass, as a flower of the field," &c. &c. &c. Consult, therefore, such books as describe these manners, customs, &c. The Religious Tract,Society of London has many publications on these subjects at very moderate prices.

78. You will find excellent practical lessons in commentaries on the Scriptures. For the picture or the simple lesson that should be drawn, however, you must generally depend on the analysis of the meaning of the natural language and emblems used by the Bible itself.

79. In regard to Bible training, think of the importance of storing one new point of Scripture each day in the minds of the children, or 300 points per annum; and how luminous 1500 points would render the pages of Divine truth, during the five years before the age children usually can read for themselves. Such would render the child intelligent at family worship and in the sanctuary, and not less so in privately perusing the word of God in after life, when its narratives and promises, its natural emblems and imagery, would be so many bright spots meeting him at every page.

80. One *serious* objection to the system of Bible training has been stated by some worthy sedate persons, that the children have things made so plain to them in school, that they *are not likely to read the Scriptures at home.* Facts, however, distinctly prove the reverse; for not only are the children more

disposed to read the Scriptures at home, but many a "Ha'* Bible" has been relieved of its dust, and taken down from the shelf by parents, at the request of their children, that they might have read to them (before they could read for themselves), of the ravens which fed Elijah—of Jonathan who loved David and saved his life—of Saul of Tarsus—and of Jesus at twelve years of age sitting and conversing with the doctors of the law in the Temple at Jerusalem. Facts, indeed, fully prove that moral training at school has not only a direct influence on the children, but a powerful reflex influence at home. Next to family training, it is the *primary moral lever*.

81. The first lesson, and the continued lesson, in a training school, is obedience—instant obedience—quite *à la militaire*. Whatever orders you give—require instant obedience. Obedience, *instant obedience*, lies at the root of all proper training. By disobedience man fell, and by obedience he exhibits his restoration to the image, love, and favour of God.

82. Authority is not maintained, far less established, by a loud, harsh, or angry tone of voice; a low, gentle, yet firm tone, is decidedly the most efficient. To female trainers, more particularly, we would simply say, be *firm*.

83. Never say to a child, You are disobedient—train him to obedience.

84. The moral training, in some respects, is more deep and lasting in a family. The intellectual training is decidedly more effective in the school. An exclusive family moral training can never equal that in which the public school lends its powerful aid. The family wants that which the training school has—*sympathy of numbers of the same age*. This is the secret of the power of the training school. The school ought to assist, but never supersede, family training; indeed it cannot, and does not, by the acknowledgment of every parent.†

85. Remember that the training system can be examined only from its effects; the amount of intellectual knowledge can, but the moral training cannot. As in a family, so in a moral training school, we perceive the conduct of the child, but the process is, in a great measure, hid from *the transient* observer.

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* Large family bible.

† See Parents' Letters.

86. It is quite in your power to train the children to imitate your manner and tone of voice. If, therefore, children are under your care for many months, and enunciate improperly, or are rude in their manners, the fault is yours—you have not trained them—in whatever way you may have *taught* them.

87. Remember that while bad habits are a barrier to the introduction of good principles, good habits strengthen and facilitate the exercise of good principles. You are, therefore, by the very term *trainer*, expected and bound to cultivate good habits simultaneously with good principles.

88. The moral training of a Juvenile School is less effective than that of the Initiatory or Infant; in other words, with young children rather than with those advanced; and for this plain reason, that the younger the child is, the fewer bad habits has the trainer to undo or eradicate.

89. Remember that children of three or four years of age do not *sympathize* with those of seven or eight, either in the gallery or in the play-ground.

90. No mistake has been more common of late than the use of the term moral training, when the parties actually mean moral teaching or instruction. They are distinct things, the one being *knowledge*, the other *practice*. Practice *ought*, but does not always follow knowledge.

91. If you are to train your children properly, mentally as well as physically, give them *plenty of fun*. If you don't give it they will take it, and that in the form of mischief. Let the natural buoyancy of youth have its full play *at proper times*. Direct them in, but do not deprive them of sport, and you will secure their confidence and obedience, and also acquire a knowledge of their real dispositions.

92. Devise amusing games for play-ground exercises, and such as will cultivate kindly affections; for example, forbearance, courteousness, &c. Discourage all games of chance—encourage all innocent games of skill and dexterity.

93. Remember, in training children, that the mode is not to put things *out* of their way, but *in* their way. In the flower border, therefore, we should not place the pink or strawberry, the gooseberry-bush or the cherry-tree, beyond, but within, the reach of the youngest child. Such things must come within

their reach frequently through life, and it is well that they be trained to the principle—"Look at every thing, and touch nothing."

94. Train to forgiveness, by causing the child to do a generous action to another who may have offended him. Discourage the slightest approach to cruelty.

95. Train to benevolence and generosity, by making the child practically so—no matter how trivial the action or gift. The principle may be exhibited equally with a penny as with a pound by a kind look as by great personal sacrifice; by the widow's two mites as "by the rich man's gifts."

96. Self-love is natural. Do nothing to encourage it in your scholars. Remember self-love is a principle, but self-importance is a habit.

97. *Never push a child or pull him out by the arm.* To speak ought to be sufficient; and it will be so if you take the natural and proper means, presuming, as we do, that the children have undergone a certain course of training. You will perceive the principle of obedience is involved in this point.

98. Never omit to draw a suitable moral lesson from the daily secular, as well as from the Bible lesson.

99. The glory of a trainer lies in the intellectual, but above all in the moral elevation of his pupils.

100. Remember that the influence of the play-ground is not merely physical and moral, but extends to the intellectual; for if you allow the *extra steam* to get off there at short intervals, you can, on the return of the children to the gallery, more reasonably command, and actually secure, that undivided attention whereby the whole intellectual powers are more fully exercised. There is *a sympathy, therefore,* between the covered and uncovered school-rooms.

101. Remember that the moral effects produced on the children at home, under our system, have been found to be, not merely in proportion to the amount of knowledge communicated, but in proportion to the physical and moral exercises of the play-ground and the gallery.

102. Wherever there does not exist a positive objection on the part of parents to boys and girls being trained together up to the age of twelve, do not separate them; and when you are under

the necessity of teaching them separately, if possible let them have the Bible lesson together in one gallery ; as we have often stated, and as we believe you are all convinced from experience, that moral training is deprived of one of its important links by the separation principle.

103. If a child does a thing improperly, or neglects to do a thing it has been bid to do, the simplest way to check such impropriety is to cause the child to *do* the thing. He may have thrown his cap on the floor, instead of hanging it on a peg ; simply call him back, *and see* that he hangs it properly. You may have told him to walk softly up stairs—you hear him beating or shuffling with his feet as he ascends ; call him back, and see that he walks up every step in the way you wish him. This method repeated will produce the habit, when a threat, or a scold, or a cuff, without the doing, may be instantly forgotten. The certainty of being obliged to *do*, is better for the memory than the longest speech.

104. Keep the eye of your pupils upon yourself. Let them feel that your eye is upon them. You will then secure their attention—" I will guide thee by mine eye."

105. Demand regularity, precision, direct answers, and order, and you cultivate *obedience*—" Let all things be done decently and in order."

106. Remember what we have often told you in the Seminary, that as there is no doctrine in Scripture which is not practical, so there is no duty enjoined that is not doctrinal. The idea of excluding the peculiar doctrines of Scripture from a religious education, therefore, is at once irrational and impracticable.

107. When a pupil disobeys or breaks a rule, *do not scold*—picture out his fault. If from forgetfulness, it will be enough to cause him *do it*. If from inattention, still cause him *do it*. For the first offence, the condemnation of his fellows will be sufficient ; but if a second or repeated offence, although not on the same point, still cause him *do the thing*, but punish him by depriving him of something he much enjoys. Take care, however, that the deprivation be short, and not such as will tempt his companions to feel more for his punishment than sympathise with you in your displeasure and condemnation of the offence committed.

108. By causing the children to walk, or march, to and from

the gallery, and to and from their classes, one after another, in perfect order, you cultivate obedience, and the habit of each giving his neighbour his *legitimate* and proper place in society. You know that in a training school, every new scholar strives either to walk first, or he lingers behind and won't walk at all.

109. Do not imagine that you are *training* when you merely turn and twist the words of a sentence, however adroitly, without *picturing out*.

110. A constant reference to God's law stamps on the mind its high authority as a rule of life.

111. As you proceed in BIBLE TRAINING, you will find two things—1*st*, That there is a rule for the most minute conduct of every-day life, and that the most perfect moral training tends to produce the most perfect delicacy of feeling, expression, and conduct—in one word, the most perfect gentleman; and, 2*d*, That God, in revealing his will to man through natural objects, has always illustrated by means of the most apposite and appropriate emblems.

112. Aim at the cultivation of the mind of a child every day by exercising *all his faculties*. The memory of words is only one faculty; the memory of comparison, another, the memory of a fact or story, a third; the memory of reasoning, a fourth; the memory of number, a fifth; the memory of conscientiousness, a sixth; the memory of order, a seventh; the memory of music or harmony of sounds, an eighth. Every intellectual and moral faculty, &c. &c. The exercise of one power or faculty does not interfere with the exercise of another, but the exercise of all strengthens all; and the exclusive exercise of one does not cultivate the mind of a child, but only a portion of it. *Our object under the training system is to exercise every faculty daily*, in the most simple, easy, and natural manner, and to keep up the sympathy between mind and body, by exercising both. In other words, to train *the child* as a compound, physical, intellectual, and moral being.

113. Let your example in moral conduct, tones of voice, and general aspect, and demeanour, always be what you desire your pupils to become. The observation said to be made by the physician, "Don't do as I do, but do as I bid you," won't do in a trainer.

114. Example is acknowledged to be more powerful than precept, but to the precept and example of the master or parent there must be added the *doing* by the child. Then, and not till then, is the child under *training*. Without the doing *he is only under instruction.*

115. A trainer, whether parent or schoolmaster, by following natural principles, can mould his pupils in manner and in mind almost any way; he feels no barrier save that he cannot change the heart, but he can, and ought, faithfully and prayerfully to use those means *by* which and *through* which the Divine Spirit operates, and to which the most solemn promises are attached. "Train up a child (not the understanding merely) in the way he should go, and when he is old he will not depart from it," he will not depart from the way he *should* go.

116. SIMPLICITY.—Do not imagine that you lower your dignity by being simple, you cannot be too simple—the Scriptures are simple—the most cultivated minds are always simple—they use simple terms, but they grasp noble ideas. The most complex machine is simple in its parts. One is simple, and a thousand is simply a thousand ones.

117. NOTHING NEW, SAY SOME.—Young students sometimes object to the system, by saying, O, there is nothing new in it; every thing, every part of it, is simple—plain—and obvious. We admit this to be true; we also admit that there is "nothing new under the sun," but we, at the same time assert, that whilst steam existed in the Garden of Eden, and in the days of Noah, and that brass, and iron, and timber, were known in the days of the wise man who uttered the expression just quoted, it is only lately that such materials were so combined and made use of, as to furnish this generation with the simple, yet complex steam-engine or locomotive, which renders human effort in our times more effective. Why not admit the possibility of an improved mode, more simple, more natural? Why not an improved mode and improved machinery for training the child?

118. You ought to "picture out" *stealing*, but you must not "picture out" *indecency* to your scholars, during any lesson, except when exhibited by them.

119. Tell facts, but not reasons—the children ought to be prepared to give you the reason.

120. In Bible training, in such subjects as "Noah was a preacher of righteousness," illustrate that by every stroke of the hammer being *right* in obedience to God's command, it sounded or *preached* to the ears of the people the coming deluge.

121. Condescend in manner and simplicity to your children as the best means of raising them up to your level.

122. If you employ your scholars' time fully, and according to nature, you will not require to scold them for idleness or misbehaviour. *Scolding* is a poor substitute for *training*.

123. A monotonous tone of voice never is impressive, it ought therefore to be avoided.

124. You will remember what was often repeated in the Seminary: If we are to make an impression, we must...*make an impression*. It is the physical mouth and the physical air by which you make an impression on the physical ear.

125. In causing the children to read a passage or sentence after you, and in *your precise tones of voice*, at the first start never give them more than two or three words to commence with, otherwise they will not read simultaneously. To read a long point at first is quite as unnatural as to trot a horse from the stable door.

126. When you examine the gallery of a training school, which is not your own, put a question. If not answered immediately, go lower. If quickly answered, and of course, not high enough, then ascend in your scale until you find the exact amount of their knowledge of the subject.

127. Ellipses.—You may form a question so that the answer is a mere guess, but an ellipsis ought never to be made so that the answer or filling in is a guess. Every such ellipsis destroys the progress of the training process, which ellipses properly made are so well fitted to effect.

128. Moral Precepts.—Train your pupils to be kind and courteous, founded on the Scriptural precept, "Be courteous," &c.

Not to engross the conversation—"Thou shalt not steal."

Not to read another's letter, although left open on the table. From the 8th commandment; and also, "Do unto others as you would wish to be done by."

Evil speaking ("stealing").

A look may be a lie (deceiving).

Not to check one who propagates an evil report (injustice).

129. Prove to your pupils, day by day, that every precept in Scripture is a command as well as the Ten Commandments, they being only a summary of all—love to God and love to man.

130. Prayer.—("In *all* thy ways acknowledge God.") Forgetfulness of God is the fruitful source of all evil.

131. Lying.—This, like selfishness, or its fruit, *stealing*, is almost universal in children. A lie to hide an offence, or a lie from fear, is too common in the world. Picture or draw out, therefore, in conjunction with your gallery, the slightest attempt to deceive, in any of your children. This will weaken the propensity, just as the exercise of lying strengthens the evil principle or inclination.

132. Think of the power of *habit*—the walk of the soldier, the sailor, the shoemaker; the difficulty of overcoming or undoing habits: the old bachelor, the Jew, the idolater, the provincial dialect of a country, snuff-taking, and innumerable other habits exhibited in different countries and by different persons in the same country. How important, therefore, must be *early training* to proper habits.

133. Picture out the goodness of God in adapting the various animals to the situations in which they are placed; *fat* to the whale, to suit the cold regions of the north; and long or short wool or hairs to sheep and other animals, according to the heat of the climate, &c. The same *wisdom* in all the varieties of the vegetable world: each suited to its climate and circumstances. *Wisdom*, also, in turning the mineral strata of the earth edgeways, or in an angular direction towards the surface.

134. The Voice.—The cultivation of proper and varied tones of voice is most important, so as really to make an impression. Many of the most common words in use seem to express meaning, and without putting any stress upon this point, we may quote a few of such: roar—thunder—lightning—flash—sombre—storm—hurricane—cataract—up—down—high—low—calm—breeze—tremendous crash—gentle whisper, &c. &c.

135. Throughout the whole course of training the child, stimulate the higher motives of action by a fear of offending rather than from a fear of punishment, &c. &c.

MISCELLANEOUS.

136. I need not remind you of what nearly every student has expressed, that no man can thoroughly understand the training system until he practises it. Although this fact may not be apparent to all, yet the principle of not knowing until we practise, is not only in perfect accordance with every-day experience, but with God's revealed will (for I know how to paint a picture only when I can do it). The Scriptures say, "He that *doeth* the will of my Father shall *know*," &c., and again, "Add to *virtue knowledge*;" in other words, *doing* good adds to our knowledge of what is good, so the power of moral training, which is *doing*, is known best by those who practise it.

137. We are frequently asked the question, "Is yours the infant school system?" We answer, No. The infant school system only suits infants, the training system is applicable to children of any age, from two to fourteen years, and upwards. We do indeed adopt some of the apparatus in use under that system, but in its fundamental principles it is totally different.

138. You will please to remember that development may be understood as merely unfolding a point or subject; education, a leading out; and training, a leading on, or practical habit. Training, therefore, includes all.

139. The training system being one throughout, and dovetailed in all its parts, in charging fees it is not so easy as under the old system to distinguish geography, grammar, arithmetic, &c., as entitling to separate charges, each of these being, to a considerable extent, blended in the exercises of the ordinary daily reading lessons.

140. Vocal music is an essential part of the system in every department, whether initiatory or juvenile. Cultivate the art yourself, and should you be an indifferent singer, select two or three boys or girls, who sing best, to lead the rest. Nothing tends more to soften, to enliven, and to train your children, than a lively air or verse, at intervals during the day, or an anthem in the middle of a lesson, suited to the subject. Children are fond of singing songs at home, in the streets, at play, and at work. We can only displace worthless and demoralizing songs

by substituting others of an opposite tendency, and these are best and most easily acquired in school, by the sympathy of numbers.

141. Remember that six or eight months' attendance in the Normal Seminary will not make a perfect trainer—that period merely affords as much instruction and practical exercise as enables the persevering student to train himself afterwards. The training system is a key whereby to unlock any subject, but the knowledge of the subject itself must be had elsewhere. Of course, we speak comparatively; for the mind cannot be exercised upon literary, scientific, religious, and moral subjects, for six months, without greatly adding to its stock of knowledge. In one word, the course of *training enables the trainer to communicate all he knows, or may afterwards acquire, in a simple and efficient manner.*

142. *Evening Classes.*—There is so much speaking in a Training School, that you ought not to undertake the teaching of an evening class if you can possibly avoid it; for if you faithfully perform your duty, by training the children from nine o'clock A.M. till four o'clock P.M., and be with them on the premises the whole time, you will require the evening for rest, and for preparing the lessons of the following day.

143. *Dinner hour.*—Where there is no dwelling-house attached to the school, do not leave the school for dinner, or even for luncheon at mid-day. It is preferable that the children bring dinner, or have it provided for them, and remain at play within the premises at mid-day.

144. In estimating or comparing systems of education, be careful not to be led away by mere words, for of late years there has been a very general alteration in the terms used by nearly all teachers and directors, public and private. We have, for example, the term infant *training*, instead of infant *education*, when, after all, the parties mean infant *teaching*, not training—a teaching without development. We have also moral *training* used, when moral teaching or instruction is all that is meant, and when in fact the apparatus or platform is awanting, without which the moral training of *the child* cannot be conducted.

145. The question has been asked, if children can only sympathize with their equals in years, how do they manage to unite

with their teachers in the sports of the play-ground? does the disparity in age not lay the children under restraints which prevent the trainer in some measure from arriving at a knowledge of their dispositions? Our answer is shortly this—Children sympathize in their sports and mental attainments more readily with their equals in years than with those much younger or older than themselves. Older children generally will not, and do not, put themselves on a level with the younger, either physically or mentally, from *pride*, *ignorance*, or *vanity*; but a schoolmaster or trainer sees it to be his duty to *condescend* even to the youngest, just as a fond mother would dress a doll, or a father becomes a riding-horse to his children, on *all-fours* on the floor; and although he and they do not *perfectly* sympathize with each other, yet they sympathize enough, by such uniform or frequent condescensions, as to enable them to arrive at a very full knowledge of their real dispositions.

ELEMENTARY TRAINING.

146. Give *short lessons*, and give a variety each day, which produces the most healthful state of mind, just as the physical powers of the body are rendered more healthy by a simultaneous exercise of all, rather than simply of one or two. Exercising the mind, therefore, daily, on literary as well as scientific and moral subjects, will produce a condition the most healthy and vigorous.

147. In teaching to write, let every movement of the classes be as much as possible simultaneous:—Stop writing—clean pens—put past pens—close copybooks—stand up—turn right, left, or whichever way you wish the children to move.

148. Let mental arithmetic uniformly precede as well as accompany arithmetic by rule, and then the study will become a pleasure.

149. In English grammar, the various cases, &c., must be illustrated familiarly. For example:—*Objective case*—The gift was presented to me—*me* being the objective. *Possessive case*—The dog is *John's*—the dog being *John's* property or possession. Cause the child or children to give illustrations, at every

lesson, on each of the tenses, moods, &c., that may form part of that day's exercises, by one or two short sentences formed at the moment, and on slate and paper afterwards in written composition.' [Each boy will vary the illustrations according to his peculiar cast of mind, and thus keep up an intense interest in the class. Such illustrations, or *mental composition*, ought to precede the committing of the rules verbally to memory; indeed, the exercise enables the pupils to form rules for themselves. It may be proper, however, in every case, that the children afterwards commit to memory the exact words of the approved rules of accomplished grammarians.

150. As it may fall to your lot to open Juvenile Training Schools of children of all ages, from six years up to twelve or fourteen, we would give you the following hints respecting difficulties which have been experienced in the formation of some of our new schools. Whatever branches they may be learning, or at whatever stage they may be, turn them back to the beginning, and bring out the simple clear outlines first; then return, as before, and draw or picture out the less bold—account the facts and materials the children may have been furnished with, as useful only to be laid on a broad base, and erected into a firm superstructure.

151. In Teaching Latin upon the training system, see that every term be *familiarly illustrated*, and thus pictured out to the mind of the boy, *before being used*—such as Indicative, Subjunctive, Pluperfect, &c.; why a verb is conjugated, and a noun declined. We remember being puzzled to remember whether we ought not to *conjugate* a noun and *decline* a verb, for neither of these terms was present to our mind's eye. With the exception of one or two terms, such as Nominative, Perfect, Singular, and Plural, all was dark and unmeaning. The terms will not only be understood, but rendered actually interesting to the boy, were they pictured out according to this natural system. Suppose, before you compel the boy to repeat—Nominative, Penna, a pen; Genitive, Pennæ, of a pen; Dative, Pennæ, to a pen; &c.—that he is made to understand what Nominative means, and that it be pictured out in its root, &c., as meaning the *whole* pen, and, therefore, the *highest* in the scale of that you mean to *decline*; that when Genitive (also in its root) means not necessarily the

whole pen, but only *of* the pen, and therefore a *declination*—less than the whole; Dative (from Do, Dedi, &c.), to a pen, is still less, or farther declined; and so on to the Ablative, when all is declined—then he never can make the mistake of conjugating a noun or declining a verb. This will be a slower process in going through the grammar in the first instance, but it will facilitate the translating of sentences, and render the acquisition of Latin a perfect delight to the boy. The natural or training process in fact, is as we have pointed out under the head "HISTORY:" 1*st*, leading points or steps of the rules of grammar; 2*d*, more minute; 3*d*, minuter still.

152. For one trainer, without an assistant, 80 children is the preferable number for a gallery lesson; 150 requires great strength and energy, and a full-toned voice; 20 is rather too few for the purposes of developing a sufficient variety of mental power and dispositions. It is much easier to train 40 than 4, just as a large family is much more easily trained than a small one.

153. You will acknowledge that the infant or initiatory school is not the lowest, but the highest in the scale. A man who makes a good infant trainer, never fails in making a first rate juvenile trainer. A rough gardener may raise coarse plants, but an experienced one can alone be trusted with exotics.

154. In choosing an assistant, unless he be trained like yourself, you are certain to injure your pupils. Assistants generally take charge of the younger classes. If untrained you will have many bad habits in his pupils, mentally and bodily, to undo before you can carry them forward as your own.

CHAP. XXX.

HINTS TO DIRECTORS OF TRAINING SCHOOLS.

1. Some directors provide an excellent school-house and a play-ground, the former fitted up with a gallery and desks, and other apparatus; the play-ground also neatly arranged, with flower-borders and circular swings for the amusement, and exercise, and training of the children. But—the former teacher of the old school, although unacquainted with the system or natural mode of conducting either the gallery or the play-ground; yet, being very agreeable and a man of excellent character and talents,—is appointed. The master being untrained, *the school of course proves a decided failure as a training seminary.* Should his literary attainments and manners be low, in that case the failure is still more apparent.

2. On the other hand, a well-trained master of high attainments is chosen to a school without a play-ground. This also proves a failure in its moral, and even in its intellectual results, for the trainer is without the means or instruments of exercising his art.

These two modes of arrangement are the most commonly practised by Directors of Schools, who, valuing the system, are willing to sacrifice a little money, but not enough to attain the object. The former class of directors will not pay the expense of training a master; and the latter will not provide a platform or proper school for training the child. The following extract of a letter, just received as we were going to press, is from a former student:—

"I shall now tell you how matters have proceeded. During the first six months I had no play-ground, and now I have one at the distance of 200 yards from the school-room. From no

part of the school can I see into it. I have to march the children along the street, when crowds of children gather to witness *the procession*. I have no maps—few books—and no pictures. My greatest fear is, that the system may be injured and spoken against, I knowing, at the same time, that in present circumstances it has not the slightest chance of success."

3. Some directors provide both a covered and an uncovered school-room, but—the subscriptions having fallen short of the requisite sum for finishing the premises—they stop short and provide no swings—no gravel for the ground—and little furniture in-doors. The school, therefore, must be overcrowded with numbers *to make it pay*—or the master must be *pinched* of his salary —or *he may leave*. Further, the master must provide for cleaning the school-room and play-ground, and out-door conveniences, which he cannot do out of his small salary. Money—money—is the great want. The unfortunate affair, however, is this, that the school trainer is expected to bear the burden, not the wealthy, who *ought to give* "as God has prospered them;" and if directors won't give of their own, let them *agitate* and petition for the needful where it may be found. Government would as willingly vote one million per annum for education as thirty thousand, provided there existed a sufficient "pressure from without."

4. The situation of school training is rendered uncomfortable many ways. For example, one of the directors, and perhaps a leading and influential person, objects to simultaneous answers; being unacquainted with the principle, he does not see its importance, and the master fears to use this part of the system whenever this gentleman is present. Another considers it nonsense to give the children so much play, and as to fun or a laugh such are considered "extremely unbecoming and out of place in a scholastic institution." "If education be rendered too pleasant it will not do," says a third party. "Give us as much as you can," say others when addressing the trainer, although *some* things may be given up. But what things are likely to be given up? Just the things that are most important and natural and efficient. Thus many directors injure and even ruin their schools, render them inefficient, and dispirit the master.

5. Men of high literary attainments and Christian principle are of course to be preferred as school trainers. We may always keep in view, however, that a person of a medium amount of knowledge, *well trained*, will make more intelligent pupils than one of the highest attainments but at the same time *untrained*. In other words, while a teacher may not, a trainer always can raise his class to his own standard in manners and knowledge.

6. It is of great importance at the establishment of a new school, or the appointment of a trainer to an old one, that, with the exception of two persons, all parents and visitors and directors be excluded during the first two months, until the master drills the children into order and establishes obedience. *These two persons ought always to be the same.* This arrangement, in every instance, has been attended with the most beneficial results, and declining to adopt the principle has ruined some schools and led to the removal of the master or mistress.

7. Never interfere with or give advice to the school trainer in the presence of the children. *To do so is fatal.*

8. A fixed salary to the master is found more suitable and expedient than part salary and part fees, particularly during the first year or two when the prejudice of parents is to be overcome, and the master is loaded with difficulties arising from the rudeness and ignorance of the children. *An over-crowded school will prove a certain failure.* It is preferable to commence with about 60 children, if above six years of age, and when these are moulded into order a few more may be added until the list rise to 100. If Initiatory under six years of age nearly twice the number may be commenced with.

9. In providing education or training for a destitute parish or district we must not expect all the worst children to come out to school in the first instance. Should there be a sufficient number of children in the whole locality to fill three schools, only a small proportion of the most neglected will come out to the *first*, —principally the children of the respectable tradesmen and mechanics,—a larger number to the second and the third school alone secures that all are brought out. Thus what the philanthropist most earnestly desires, which is to get out the most depraved and ignorant in the first instance, or perhaps exclusively, can only be accomplished by taking out or providing *for all.* This

has been our uniform experience in week-day and Sabbath schools. The practical lesson from this fact is apparent.

PLAN FOR ERECTING TRAINING SCHOOLS IN THE CROWDED STREETS AND LANES OF A CITY.

The greatest barrier to the establishment of Training Schools in a large town, is the extreme high price of ground for the *uncovered* school-room, or play-ground, and especially in the densest portions of them, where moral and intellectual training is most imperatively required.

Without a play-ground there cannot be moral training, or a Training School. The question is, therefore, Can this necessity be met by any substitute, even *although a limited number of pupils only* may be accommodated?

We shall suppose a site is procured in the line of a street or lane, 72 or 74 feet long, reaching backwards as far as possible, but say 100 feet,—erect a building. If three stories, arch the ground floor, without windows, and from front to back this will form a play-ground, partly covered by the flat above of, say 100 feet long by 60 feet broad—12 of the site being occupied by the passage and staircase.

The second floor will form a school 60 feet long by 30 feet broad, with a small class-room 10 or 12 feet square, in front of the stair.

The third story—same as the second story, and the play-ground on the roof, nearly flat, and paved with *asphalte*, and surrounded with high railings, forming on the top a small play-ground of 60 by 30 feet. If the open flat roof be not approved of, then add a fourth story, with arched *open* windows, so that air may be admitted freely, front and back. The water-closets may be placed at the sides of the stair, at each landing, and flowers in pots may be placed on the flat roof, as a trial of honesty and a training to it.

Some such plan as this would render the establishment of Training Schools comparatively an easy matter in London and elsewhere. The lower school should be Initiatory, and the upper one for more advanced scholars. The Initiatory may be for infants under six, or infants of from five to seven years of age, and the other for boys and girls above seven years of age.

CHAP. XXXI.

PROGRESS AND EFFECTS OF THE SYSTEM.

WERE we to trace the progress and effects of the Training System, from its commencement in 1826 to the present day, it would be both tiresome and uninteresting. The small dripping stream has indeed become a river, which, week after week, and year after year, has sent, and is sending, its refreshing waters to many parts of our own and other lands.

Our limits enable us to notice only a very few particulars. The testimony of nearly every student, and innumerable clergymen and directors of schools, and the parents of the children, bear witness, as well to its progress as to its powerful effects on the intellectual and moral habits of the young.

The commencement was made in a single school for children under six years of age. Three years afterwards, as soon as it was clearly seen and satisfactorily proved, that the same *natural* principles of intellectual and moral culture might be applied to children of all ages, and in all branches of a school education,—another school was added for children of from six to fourteen years of age, with class-rooms for the normal students under training.

Teachers, both male and female, were trained from the commencement, who were appointed to schools in different parts of Scotland, England, Ireland, the West Indies, Australia, and Canada. Several of them were missionaries and catechists.

After the lapse of ten years from its commencement—viz., in 1837—suitable buildings were erected, capable of accommodating not merely the Model Schools, &c., but large halls, for subdividing the Juvenile School into two departments, viz., Junior and Senior, the former for children of from six to eight or nine years, and the latter for those above that age, each being provided with several class-rooms. Besides these, an Industrial Model School was established for girls above ten years of age. The buildings contained a commodious hall for the Normal students; also separate rooms for a library and museum; and suitable play-grounds or uncovered school-rooms for each of the departments.

The average number of children (boys and girls) in the four model schools was between 500 and 600. During the last ten years, however, partly from the great pressure to gain admittance (many families having removed from distant parts of the city to near the seminary for this purpose), but principally from the number who were advancing from the Initiatory and Junior onwards to the other departments, and were unwilling to leave the seminary, the number has increased to above 700.

It may be asked, What are the effects of the sys-
em? These can scarcely be estimated from the

apparent results merely, however encouraging, because in working out and establishing a new principle in popular education, unsupported as it was at first by the public generally, difficulties of no ordinary nature were to be encountered. Yet the result has exceeded the most sanguine expectations, and proves that, devoid of the superintending care of God, the pains, and labour, and pecuniary sacrifice, must have proved utterly fruitless.

CONSEQUENT INCREASE OF TEACHERS' SALARIES.

One highly important effect which we have laboured hard to accomplish, has followed, and is of itself a sufficient return for all the time and expenditure bestowed. We allude to the fact that this Institution has been the means of raising the emoluments of private teachers in general fully 30 to 50 per cent., with the evident prospect of a progressive improvement. At the commencement of our labours, £50, £60, or £70, were the usual or highest sums offered for schoolmasters, and sometimes only £30 or £40. £100 a-year is now a very common amount offered; £80 we consider a fair remuneration; but £70 too low, except to commence with for the first year. In many cases, however, very much higher salaries have been offered, in the cases of grammar schools and private academies.

We have, of course, different qualities of trainers, A, B, and C. Their qualifications are very varied, partly natural, and partly acquired. In some cases, the

most highly educated have a bad manner or are deficient in energy. In others, very moderate attainments are united with great fire and a winning and impressive manner. In many more instances, a fair and improvable manner is united with respectable attainments. To all these qualifications in a trainer of youth a comparative value is, of course, attached.

Some years ago, we were frequently urged, by friends, to direct our efforts to the obtaining of higher salaries for teachers in the first instance, and to train them afterwards; but we preferred the true mercantile principle, to provide a superior article, and then claim a higher price. This has been the uniform and successful mode of procedure.

It may be asked, What are the effects of the system upon the children? The fluctuations in their attendance during the first years of the Model and other Schools, arising from the ignorance or prejudice of parents, and from other causes, have, in a measure, broken that chain of evidence which, in future years, we hope may be kept more entire. Enough, however, is known to prove the efficiency of the system upon the conduct of the children at home, and among companions out of school (the only sure proof of the effects of Moral Training). One of our masters alone can trace one hundred of his scholars, now young men and women, all doing well and in most respectable situations. We scarcely know of a single instance of a decided falling away. We have been told of whole families which have been benefited by the reflex influence of one or two of their children attend-

ing these training schools. We possess several hundred letters from parents, guardians, and directors of schools, illustrative of the good effects of the system. The effect upon the students has been most salutary, the whole course of the Seminary tending to generate and confirm good principles as well as correct habits. The seeds of improvement are laid in the delight the children feel in the ordinary school exercises in-doors and out of doors, and which they prefer to remaining among such companions as they pick up on the street.

IMPROVEMENT IN EXTERNAL APPEARANCE.

One effect must not be overlooked, although of less value than the moral improvement of the children, and it is this:—From the inspection the children undergo each day, and *the natural influence of sympathy*, the whole scholars appear much cleaner and better dressed than in ordinary schools. This has led visitors to imagine that our training schools are not attended by the children of the poor and working classes. Without, however, giving the children one article of dress, or so much as once in a week requiring a child to wash his hands or face on coming to school, *such* is the effect of the system in producing habits of order and cleanliness.

We believe school is now liked better in general than in days of old; but we were scarcely prepared for such a change, as that even during a summer vacation, the children should prefer remaining in school, when in their power to leave. Yet such is the fact.

During the month of July, 1838,—the annual vacation in the seminary,—in order to employ some of the students who felt it inconvenient to return home, an attempt was made to retain a few of the children of one department, leaving them at perfect liberty to remain or not, as they pleased. Out of 180, 120 remained in close attendance (a larger number than was desirable); and when asked the reason, they gave for answer, that they had between their lessons better *fun* in the play-ground than they could get on the streets. A similar disposition was manifested by many of the children at each of the late vacations. On one occasion almost the entire School of Industry requested permission to remain during the whole month allotted to the vacation. The universal feeling seems to be, "School is a pleasure."

WRITTEN TESTIMONY OF PARENTS.

In the years 1831, 1834, and 1839, schedules were issued to the parents of the children attending the Model Schools of the Normal Seminary, having printed queries which they were requested to fill up, and to state the apparent effects of the training upon the health and intellectual and moral habits of their children. These schedules were quickly returned by those who could write, expressed in a most laudatory spirit; and those who could not, crowded to the school and vied with each other in bearing testimony to the astonishing results they had experienced, and expressing their gratitude for the

revolution felt in their families, both individually and relatively.

A few months ago, also, circulars were issued to the parents. These were taken home by the children without any communication on the part of the teachers with their parents. A small space only was left to each of the sixteen printed queries, with the exception of the last, upon which they might, if they chose, enlarge. 272 answers were received in all. The following extracts were made and published, by the Editor of one of our public Journals, from the first hundred that had been returned:—

Query 3.—"Are you satisfied or not with the amount of Scriptural instruction, or as it is termed, Bible training, which they have received?"

Answers.—Uniformly "satisfied," "perfectly satisfied," &c.

Query 8.—"Do you find the health of your children injured or improved by the system pursued in the Training School?"

Answers all in the affirmative, "Naturally robust, but no doubt that the exercise is very favourable to his health; "Not injured;" "Improved;" "Much improved;" are the general replies.

Query 9.—"Do you find your children more or less obedient to you at home, since they entered the Training School?"

Answers exhibit an amusing and characteristic variety; most say, "much improved," "more obedient," "better," &c.; but such as the following occur:—"they are always obedient;" they were always obedient, *for this obvious reason*, they *had* to be so, and it still seems to cling to them;" "commonly very obedient, perhaps more so since he attended;" "do not know any difference;" "they are certainly not less obedient, but being brought up in habits of obedience, the effect of the system is not remarked;" "they were always obedient;" "no difference;" "they have always been obedient to their parents;" "they were obedient before going to the Normal School, and I have no reason to say they have changed," &c.

Query 11.—"Do you find the system has induced your children to be more or less attentive to their religious duties on week-days and on Sabbaths?"

General answer, "More attentive," with scarcely any exception.

Query 12.—"Do you find, upon the whole, that the system of moral superintendence at school has proved any assistance to your family training at home?"

Answers.—"He communicates his instructions to his brothers and sisters, which is in my estimation of great importance." "No doubt it has assisted us in our instructions." "I consider the system a great assistance to family training." The answers are all in similar terms.

Query 13.—"Do you find your children anxious to attend school?"

The answers are, almost without exception, strongly affirmative.

The parents, in reply to another query, express a decided preference for the Training System over the old system pursued in schools. This is still further brought out in their answers to the last query:—

"What effect on society in towns would the Training System, in your judgment, have, if universally established?"

Answers.—"A very great effect for the better, and a decided improvement for the next generation." "A much to be desired effect indeed." "In my judgment, if such mode of teaching were universally adopted, and the children generally brought under such training, the effect would be, that instead of having our bridewells and penitentiaries filled with criminals, the number of such would be comparatively few." "This is more than my pen can indite; the effects would be of greater good than our minds can conceive." "Taking even our own children as a specimen, we are very much inclined to think that it would have a very good effect." "As far as I am able to judge on so interesting and important a subject, I am of opinion that if universally established, the system would very generally improve the ›racter, and increase the comforts of society." "Would be ght with incalculable good." "Would greatly diminish , and prove a blessing to society, both in town and country."

"It would have a great effect; for my part, I wish that my children had been sooner sent to it." "A very beneficial influence." "It would materially improve society." "Would have a good effect in two ways; first, by being not so confining as the old system, it encourages children to attend school, and gives them a desire to learn; second, the fees not being so high, the poorer classes have an opportunity of giving their children education, which may be the means of both their spiritual and temporal welfare."

EXTRACTS FROM ANSWERS TO THE LAST QUERY.

Query 16.—"What effect would the Training System, in your judgment, have on society in towns if universally established?"

"I think the effect would be highly beneficial both to the individuals themselves and to society at large, both in a spiritual and moral point of view, and I would like to see it universally adopted."

"I think it is eminently calculated to produce the intended effect, namely, to infuse into the young mind correct habits of thought, affection, and outward behaviour; and could it be universally adopted, must soon produce a very beneficial result upon society."

"Laying the foundation of general knowledge, and forming useful and intelligent members of society."

"In my opinion, judging from the many examples that come under my notice, it would materially tend to improve the morals, sharpen the understanding, and diffuse very generally habits of obedience, perseverance, and industry."

"It would have the effect of preventing the formation of many bad habits; at the same time, it would promote the formation of many good ones; and, if universally adopted, would lessen crime, and elevate the rising generation in the scale of virtue and happiness."

"The effect would be, that, from being a moral wilderness, it would become as a well-watered garden—ignorance, crime, and irreligion, would be banished, and poverty and wretchedness would be comparatively unknown."

"First, I consider we would have no need of policemen; second, No restraint in allowing admittance to the public into public gardens, as I am satisfied not a plant or shrub would be injured; third, That superiors, inferiors, and equals, would then hold intercourse as Christians—in fact, it is my humble opinion, 'it would sweeten the breath of British society.'"

"A most beneficial effect, and no need for police."

"In my judgment, the training system, if universally established, would be of the most incalculable value to the interests of morality and religion in towns, and in a few years would dissipate much error and vice from the land."

"It would raise the tone of morality in a very great degree; and I think that it should be the duty of Government to provide similar institutions all over the country, and enable those who are not able to pay for the education of their children, to get admission to them gratis. They should use every inducement to get them to attend; nay I would say, should compel them to attend, the interests of the whole community being at stake."

"It would, in my opinion, do much good in a moral point of view, besides giving that natural ease and modesty of deportment which I think it is calculated to instil into the young."

"In my opinion the adoption of the system would change the character of the rising generation. It would expand their minds, improve their hearts, and give a proper bent to their affections—cause moral and relative duties to be a pleasing obligation, and religious duties to be better fulfilled. It would decrease crime, and increase habits of industry; and, in fact, in a few years, would change the aspect of society much for the better, especially among the middle and lower classes."

"I believe the training system, if universally established, would be productive of the very best consequences to society, especially in large towns, as the youth of all ages and grades come so readily into contact. The more expert knave finds little trouble in communicating his experience to the less perfect, and his mind being a mere blank, is susceptible of any impression; but the universality of the training system would of course cultivate a far greater proportion of the human mind. ce then, for want of embodiment, would, in a great measure, appear. These are the hasty answers I have been enabled to

give to the queries proposed; and as I believe the cultivation of the human mind to be of the very highest importance, both as it affects our present happiness and future prospects here and hereafter, my warmest gratitude is due to the secretary and teachers of the Glasgow Normal Seminary, for their arduous and continued exertion in the cause of the education of youth."

"We believe that the training system of education would tend greatly to promote the moral improvement of society, by leading children to avoid those pernicious habits and customs so ruinous to man, physically, morally, and intellectually."

"The training system, if universally adopted, and brought within the reach of all children, would, in my judgment, have a most beneficial effect in raising the intellectual and moral character of society."

"Such a beneficial effect as could not be easily estimated. Secular knowledge not based on sound scriptural training, does not deserve the name of education."

"Most certainly a good effect."

From clergymen and directors of schools everywhere we have received, I may say, unanimously, the most satisfactory testimony as to the powerful effects of the system, in some cases too laudatory to transcribe. The condition of children generally, in every part of the country, is stated by our students as being low in the extreme, intellectually and morally, and this has been fully corroborated by the directors who appointed these trainers to their situations.

INTRODUCTION OF THE TRAINING SYSTEM INTO PRISONS.

We shall transcribe a single paragraph of a letter from the assistant of one of these trainers who had left the prison for another situation. It is addressed to his former master. The letter is dated 12th March, 1845:—

"I rejoice that I was the humble means of effecting a small portion of the good which you have since matured and perfected. Having seen the extraordinary effects of the training system, I cannot but avow my partisanship, and I am fully resolved to pursue the same course at —— as at ——. In so doing, my firmness will be severely tested. Some of our masters, not even excepting the —— students! characterize our views as Utopian —something that may be dreamed of, but never realized. If I could show them all the fierce tempers you have subdued and softened—all the vicious propensities you have laid asleep—all the evil habits engendered and fixed by a life of sin, you have eradicated—and all the desperate characters you have reclaimed, then the system would be established without fear of refutation."

STUDENTS—WHERE APPOINTED TO.

The average number of Normal students during the last few years, has been about fifty, varying according to the season of the year. Seventy is the present number in attendance.

We may notice a few of the places to which the students have been appointed.

To the West India Islands, between twenty and thirty, for private schools, and for the Government Mico charities. The superintendent of the whole of the Mico charity schools, and rector of their Normal Seminary for training native trainers, was a former student of this institution.

To British America several had been appointed to private schools, and one as rector of a small Normal Seminary.

To Australia, eighteen, assisted by Government.

To Ceylon, by order of the Right Hon. Lord Stanley, colonial secretary, two rectors as heads of differ-

ent Normal training seminaries for native teachers. These institutions are situated at Colombo and Candy. To the former was appointed Mr. Knighton (Episcopalian), and to the latter, Mr. Murdoch (United Secession).

Repeated orders have been received from the United States (but we failed in inducing any to accept of the situations offered).

A large number have been appointed to the Poor Law Unions of England, since 1837, at which period a Government deputation visited our Seminary. This is a most noble enterprise on the part of the Poor Law Commissioners. These union schools, however, require to be more fully encouraged and extended by the boards of guardians, in their several districts. It is stated as being well known that "there are at the least 4500 poor neglected outcast children in such unions throughout England," who too generally have been turned out upon society to this extent, *every few years*, ignorant and untrained, and, therefore, pests to the community."

The Wesleyan Conference committee have not only sent a large number of students of both sexes to be trained for private schools throughout England, but lately they have *sent back* several of their most accomplished trainers to acquire the system more fully, preparatory to the establishment of a large institution of their own, in the metropolis, to be conducted on the *complete* training system. And to show their hearty good-will and desire to maintain the system, whilst they served their own cause, by availing them-

selves of the services of this the parent institution, they most willingly trebled the usual fee for 70 students, which were trained during the year 1844, when, from particular circumstances, our funds were at the lowest ebb.*

Several trainers have also been furnished to the Establishment at Norwood, and the popular and talented head master of Method at the Training College at Battersea was trained in this seminary several years ago.

Some clergymen and licentiates have undergone a course of training, as also several foreign missionaries and catechists.

Clergymen of the Church of England in the various counties have ordered trainers for their parish schools. We regret not being able to supply more than a fourth or a fifth of such orders, from the limited number of Episcopalian students. Many, however, have gladly employed Presbyterians, who expressed a willingness to conform to the church service. The demand continues undiminished to the present time.

A highly respectable deputation from the National Society visited this seminary some years ago,—after which were established the Diocesan Training Schools of England for the training of schoolmasters. The system of instruction pursued, excellent in itself as it must be, from the high character of the masters, *is not, however*, the training system.

In Scotland, a large number have been appointed

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* See Chapter on Normal Seminary.

in towns and in the country, for parochial and private schools,—to the latter more frequently, however, from the difficulty of inducing the heritors to be at the expense of altering the construction of the parish schools, and providing *play-grounds* and other apparatus.

Persons of every evangelical denomination, churchmen and dissenters, have been regularly under training in this institution, all joining with the most perfect unity and good feeling under our Christian masters, and Scriptural system; and it is pleasing to notice that while many clergymen and directors of schools required trainers of their own communion, whom we were sometimes unable to appoint, they frequently, in the spirit of charity, accepted for their school-trainers persons of other communions.

ANNUAL DEMAND FOR TRAINERS.

Some idea of the demand for trainers, the amount of correspondence, and influence of this institution, may be formed, when we state, that for the last eight or ten years I officially have had in my possession, at all times, the patronage of situations varying in total value from £800 or £1000 to £2000. The value of situations ordered during that period has been on the average each year about £20,000, although from the limited number of students that could possibly be brought forward, the value of the actual appointments has not exceeded £7000 annually.

Nothing but the want of funds to assist the students

in supporting themselves, prevented us from making the minimum course of training twelve months instead of six as at present.* Had three months been a sufficient course, we believe five times the number of students would readily have enrolled themselves. It has been our weekly, nay, almost daily duty, painful though it was, to decline such applications for admission, and frequently from persons of the highest attainments.

From among the many letters in my possession, highly laudatory of the system, I select one which was received by a friend of ours, a former student of this seminary, and which appeared lately in one of our public journals. Notwithstanding its unfortunate personality, still, for the sake of the exhibition which it affords of the progress of the system in foreign parts, I give it entire, along with the note which accompanied it.

THE TRAINING SYSTEM IN THE WEST INDIA ISLANDS.

To the Editor of the Scottish Guardian.

GLASGOW, 28th Dec., 1844.

MR. EDITOR,—I have had the pleasure of receiving the accompanying letter from my esteemed friend, the Rev. W. Hauser, Superintendent of the Mission of the United Brethren in the Danish West Indies; and I think it due to the distinguished individual of whom it speaks so highly, as well as to the system which he has laboured so indefatigably to introduce, that it should have a place in your columns.

It is to me altogether unaccountable, that, while success should

* For qualifications, &c., see previous chapter.

have so eminently followed the introduction of the Training System into England, North America, and the West Indies, here, in Glasgow, where it took its rise, there should not be found one school where it is allowed to be thoroughly carried out. In the training seminaries of the Mico Charity in Jamaica and Antigua, we have been privileged to send out upwards of two hundred natives to conduct schools in connection with the various denominations in the different islands, and at each of our institutions the demand is greatly beyond what we are able to supply. Wherever one of our trainers has been located, we have invariably had persons sent to our seminary from schools in the vicinity; affording a proof of the superiority of the system over that upon which they were accustomed to conduct their schools. If the testimony of the clergy and missionaries, whose teachers have been trained under the Mico Charity, would be regarded of any value, I have in my possession a host of letters from them, recording their experience of the vastly improved character of the instruction, and the changed appearance of the children. One excellent missionary says,—"After having been long engaged in the work of education at home, and now that I have seen the Training System in operation in my own school, so efficiently carried out by ——, I have no hesitation in saying, that I regard it above all others suited for the negro children."

I am, Mr. Editor,

Yours, &c.,

JOHN MILLER,

General Superintendent, Mico Charity Normal Schools.

LONDON, 21st Dec., 1844.

MY DEAR BROTHER MILLER,—You will be interested to hear of the publication of a work in the German language, translated from the English, entitled, Stow's Training System, which as you well know, I value extremely. The appearance of this excellent work and the publication of its incomparable system, in my native land, where it has been hitherto quite unknown, is not only a matter of rejoicing to me on its own account, but also inasmuch as I may consider myself the cause of its translation. To enter more particularly into the subject; when I first arrived

at St. Croix, in 1840, my colleagues were just then busily engaged in regulating the eight schools erected by Government for the education of negro children from four to eight years old, having invited Br. Gardin from Antigua for this purpose, and intrusted him with the superintendence of the whole plan. Much that I saw and heard then was quite new to me, both as to the internal arrangement of the school houses, and still more the repeated declarations of the brethren Römer and Gardin, that our young brethren who had been accustomed to our school service in Europe and America, as I had been twelve years myself, would be quite useless in the West Indies, till they had made themselves acquainted with the training system. I was surprised and stumbled at the assertion; it seemed to me an exaggeration, or a striving after something novel and striking, and I could not comprehend why our whole method of teaching should be pronounced null and void, as compared with a system of which I had never heard even the name.

My situation, as companion of Brother Breutel, on his visitation, gave me the opportunity of forming an accurate estimate, not only of our missionary work in these islands, but of the system to be introduced into the schools; and I acknowledged that I viewed the latter with some prejudice. The first of these schools had been already a month in progress, when I visited it for the first time, in February, 1841. What I saw there far surpassed my expectations. The negro schools, which I had hitherto regarded merely as a useful and desirable institution, from that hour appeared to me a thing of first-rate and indispensable importance, and the training system the only one which could be carried out, or which was suited to the capacity of the negro youth. Brother Breutel concurred with me in opinion; and we now considered the eulogies to which we had so often listened with a degree of repugnance, by no means overcharged. And depending on the Lord, the children's friend, in confident hope that He would never leave us without faithful teachers, we saw in the adoption of this system, not only an efficacious means of laying hold on the youthful hearts, and laying a valuable foundation for Christian training, on which we could subsequently build, but also an effectual instrument for preparing the school teachers thus engaged for practical missionaries.

I now read this excellent book, as well as my knowledge of the language then enabled me, and was convinced that this was the only educational system based throughout on Christian principles. I remarked to a friend at the time, Our Lord would have written such a system had he been a writer; nor do I now retract the assertion. In this system the Bible is the only clue, and guides the way to subjects for which I could not have used the Bible previously, or for which I thought I could not. Here in admirable unison, there is culture for spirit, heart, and mind, and for the body besides, which is too often neglected. Here teaching and training go hand in hand, and are interwoven like body and soul. The attention of the children is awakened, exercised, enchained, and turned to account, and all this in so easy, natural, unconstrained a manner, that one wonders how one could have taught otherwise a single day. The variety of objects treated of allows of no weariness, and the calling their own faculties into action encourages and enlivens the children, making time fly, and raises them to thinking beings. The bodily exercises intermixed, unite with diversion the restoration of attention and the recal of their scattered thoughts, without the necessity for admonitions, which by frequent repetition lose their force. And the Bible, the Bible is constantly prominent in all these departments; its practical application appears in every lesson; the punishments for misbehaviour are taken from it, and judgment is pronounced in the words of the Bible by the children themselves. The whole groundwork of the system is not an affair of memory, but requires and produces the exertion of the mind, to comprehend the elements of which the intellect gives the result, and thus appropriates it, and stores it deeper than what is merely confided to a treacherous memory; the rapid and punctual imitation of the teacher's movements, which accustoms to that attention in which the negro is so deficient, strikes even the adversaries of education, of which there are many in that island, and pleases them, inasmuch as it prepares excellent servants for them. The singing, the marching, all well adapted not only for learning but cultivation, the small classes before the reading boards, the good order observed, the bell and the whistle instead of the loud voice of the teacher, in short, all that I saw and heard, exhibited a plan working out its object in admirable

harmony, teaching and training all the faculties of the mind and the powers of the body—a well-considered system, the product of great insight into human nature, which makes school a sort of pleasure to both teachers and children, and imperceptibly instils the great truths of the gospel into the youthful heart, corrupted as it is by sin, and which, notwithstanding, does not act exclusively on either the head or the heart, but satisfies both, harmonizes both, and does not leave the disposition of either uninfluenced.

Here Christians are formed, as far as can be done by teaching; the errors of other systems are rejected, and knowledge is warmed by religion, while religion is enlivened by knowledge; here God's love is the axle on which the whole revolves. Such must the schools of the first Christians have been, if there were such schools. These were the remarks which I then made, before the Governor-General and the other authorities of the colony. I was ashamed of my former teaching, and wished that I could have the time again to be able to work as my colleagues now can do. * * * * * * * * *

He forms teachers, each of whom is a fruitful bud, that will bear fruit for eternity a thousand-fold. This conviction induced me to send an account of the training system to Brother Röutgen of Christiansfeld, head of the school there, and he, too, was greatly struck with it. "I felt a suspicion," he wrote in reply long ago, "that we were ploughing the sea and sowing on sand, and now I hear of your schools I am convinced of it. You have happily thrown off the yoke of old prejudices, and work unfettered, refreshing yourselves at the well of life, following the line of which one end is fastened to earth, while the other reaches heaven." Thus, the training system was made known to the circle of teachers there; they ordered the book; Brother Jaschke translated it into German, and it is now advertised in the public papers. May many of my countrymen have their eyes opened, as mine have been. * * * * *

W. Hauser.

A clergyman of the Church of England writes as follows, of date 25th March, 1844:—

"I am happy to say that the 'training system,' introduced two years ago into my national school, has been attended with the best success. In reading, writing, arithmetic, both slate and mental, the school will bear a comparison with ANY OTHER which I have seen. But there are some particulars in which the system appears to produce results almost, I should think, peculiar to itself. I will select two or three of the most gratifying of these results in our own experience.

MORAL EFFECTS.—"During the whole of the last summer, we have no reason to suppose that, in any single instance, were any of the gooseberries, currants, or strawberries, in our noble play-ground, taken by the children. The fruit when ripe was gathered and divided among them in the school-room.

SCRIPTURAL KNOWLEDGE.—"At the last public examination which I attended, the children showed an acute and accurate acquaintance with a large portion of the Old Testament, such as would have done credit to the candidates for ordination. They displayed also an intelligent acquaintance with the leading doctrines which are referred to in our Articles.

GEOGRAHPY.—"The knowledge conveyed to the children of the great outlines of this branch of knowledge, I consider to be perfect, by which I mean something very different from what is usually taken away from the more respectable schools in England.

INTELLECTUAL HABITS.—"As the understandings of the children are, under your system, continually *exercised* upon the subjects before them, it is utterly

impossible but that they are acquiring a habit of intelligence that fits them for entering into any department of life into which they may be grafted. I can truly say, from what I have seen, that I would rather employ a mason, a carpenter, or a servant who had gone through this preparatory education, than any one who had merely passed in the ordinary routine.

"My impression is very strong that you cannot confer a greater blessing upon the public, than by preparing young men of intelligence and piety for the situation of masters in our national schools—selecting such young men of intelligence and piety from the Church in whose service they would be employed.

"P.S.—144 children have entered this quarter, 100 is the highest winter number in old times.

"P.S.—I have just inquired of the master, who corrects my statements, by telling me that *one* boy was detected in taking a gooseberry. And I may add, that so perfect is the principle of moral training pursued in my school, that after the examination which lately took place, I was enabled to present to the children no fewer than ten pints of red and white currants, which they pulled and brought to me, and which had been permitted to ripen in their play-ground. A noble proof of the power of the training system."

We have generally the pleasure of hearing from our students respecting the progress of the several training schools to which they may have been appointed. The following experience from a former student, a native of our Sister Isle, and a man of high intellectual vigour and Christian zeal, we present, as affording an analysis of this *natural* state of feeling in Glasgow,

referred to in Mr. Miller's letter, to which we shall subjoin one or two other equally natural causes which tend to produce this result :—

"My Dear Sir,—I most cheerfully give you a statement of my experience in reference to the working of your system, and of some facts illustrative of its influence on the children under my care.

"On coming to Glasgow, several years ago, I was surprised to find comparatively few, even of those most intimately connected with education, thoroughly acquainted with the peculiarities and working of a system of which I had elsewhere heard so much. In England the system was extensively known and adopted, and in Ireland I had frequently heard its merits discussed. I therefore naturally expected to find its leading principles, if not generally adopted in Glasgow, at least generally understood. Instead of this, those with whom I conversed on the subject almost invariably condemned the system. None were so loud in their complaints and accusations as those whose knowledge of the system had been acquired by a few casual visits to the Normal Training School. I had read in your books of 'the power of the sympathy of numbers,' as a means of moral government and of simultaneous intellectual development—of the beneficial character of the play-ground, or 'uncovered school,' as unfolding every variety of disposition and opening more fully and undisguisedly to the eye of the observant trainer, the heart of each pupil in his school. I had read of the importance of cultivating the finer feelings of our nature—of forming correct habits—of the aim, in short, to 'train the whole man' as a social, an intellectual, and immortal being; and to fit him, so far as human means can reach, for the highest destinies of his existence. When reference was made to these, and the other more prominent features of your system, it was easy to perceive they were all regarded as little better than the idle vagaries of an enthusiast.

"Subsequent experience has enabled me to account for this feeling. It is common to all who make the cultivation of the intellect the *end* of education, and who rest satisfied with a small

accompaniment of religious instruction, as well as to those friendly to the aim of the Training System, who, however, have turned away dissatisfied, before they have given its principles a careful investigation, or its working a just and patient trial.

"Although for my own part, from a careful examination of your views, I thought highly of the system, I certainly felt much disappointed, not only during my first visits to the Normal Seminary, but for some weeks after being enrolled as a student. To form ellipses, and to put questions during the process of giving a lesson—to communicate religious and general knowledge—to teach the ordinary branches of an English education—to superintend the children, and prevent mischief in the play-grounds, presented at first sight so little that was striking or novel, that I began to think with others, that after all 'there is nothing in the System.' I subsequently felt less surprise, that even in the immediate vicinity of the Glasgow Seminary, so many should not appreciate the beauty and power of your plan of education.

"It is the mechanical part of the system, embracing singing, marching, and physical exercises, that most forcibly arrests the attention of the casual visitor. He does not, at first, perceive the object of these. Each he regards rather as an *end* in itself, without seeing its subserviency as a *part* of the influence and mechanism by which are secured that promptness of obedience, and that constancy of attention, which are so indispensably necessary to the solid upbuilding of the whole intellectual and moral fabric. He has no opportunity of watching the gradual unfolding of character—the slow process of undoing bad habits, and of forming and strengthening new ones—he cannot trace the influence on the children of a series of Bible lessons, in which they themselves have taken an important part; nor can he notice the intellectual development exhibited in proceeding *on the system*, step by step, through the admirable course of general and scientific lessons prescribed in your book. These things lie too far below the surface for casual observation; they come only within the cognizance of the watchful trainer or the parent. And yet from the limited view of some of the more obvious and in themselves less important features of the system, obtained by few desultory visits, opinions are hastily formed, unfavourable e whole scheme.

"It was not until I had carefully noted its effect on the children, physically, morally, and intellectually, that I began to be fully assured of its efficiency and importance; nor until I made the attempt, was I convinced of the difficulty of *properly* interesting and exercising the children's minds. This I believe has been the experience of all who have adopted your system. A short time's practice is sufficient to make us feel the force of Cecil's remark—that nothing is easier than to talk to children, but to talk to them as they ought to be talked to requires our highest effort, for with the knowledge and experience of manhood it is extremely difficult to throw our thoughts into the habits of children's minds. I am now satisfied that, wherever your system is narrowly and impartially sifted and examined, the result will be a conviction of its superiority. Those engaged in active commercial pursuits have not leisure for the examination, but it is surely the duty of all connected with the education of the people, to make themselves acquainted with the nature and working of a system whose principles are so strictly in accordance with all the laws that regulate the human constitution, and whose object is one of the highest and noblest on earth.

"Looking forward to the ministry myself, I wish I could persuade my fellow-students of the importance of acquiring a knowledge of the Training System, not a knowledge merely of the means and the end proposed, (these are easily comprehended); but of what is of still greater moment, the *method* or *art* of most effectually using these means, for the accomplishment of that end. It is our duty to ascertain the best means of infusing sound principles, and forming virtuous habits. A careful scrutiny of the leading systems of the present day has convinced me of the superior efficiency of yours. For while, in almost every expanded plan of education, religious *instruction* now forms a prominent feature—*the essence is still wanting:* there must be more than mere precept or theory—there must be the *doing* or *practice*. In your system alone, while ample provision is made for physical and intellectual improvement—this constitutes one of the chief characteristics. This training to practise the lessons inculcated, cannot be begun too early. As the youngest members of every congregation are the most hopeful and most easily moulded, to them our highest efforts ought to be directed. For if the for-

mation of the moral character is not *early* and most sedulously watched over—if children are left to themselves in so far as religious example or religious training is concerned—it matters not how great the intellectual culture, a process of vicious self-training goes on. Bad habits are acquired and strengthened; passions gratified, and feelings cherished, the evil influence of which years of anxious labour on the part of the teacher may not be sufficient to counteract. The feeling of hopelessness that generally attends the attempt to effect a change in those whose habits have become inveterately confirmed by long years of practice is natural, and to a certain extent just; for the laws of our mental and moral economy are, in such a case, against the efforts of the Christian. Depraved habits, long in exercise, become in a great measure part of the very texture of the human constitution. When the tree has spread its roots widely and deeply, and assumed its form, who can bend it? These facts make me most anxious, that all preparing for the work of the ministry should feel it to be their duty, to qualify themselves for directing the physical, moral, and intellectual training of the young of their charge, before the task becomes all but hopeless, and to adopt, with this view, those means which long and tried experience has proved to be most efficacious.

"It is impossible to refer, in a single letter, to all the advantages which the fully carrying out of your system is fitted to secure. Were it generally adopted, and its power brought to bear on the hundreds of thousands that are growing up in the heart of our large cities, amid all the miasmata of a poisonous moral atmosphere, who never hear the name of God uttered save in anguish or in mockery, the benefit would be, in every point of view, incalculable. But, without entering into speculation regarding its probable effects, many of which cannot be duly estimated, it may be, on this side of eternity, let me state some of the practical results already furnished by its working in the school of which I have charge. This is the best and safest way of judging of its efficiency, and testing its principles." * * * * * *

Other causes have operated in reducing the number of Training Schools in Glasgow, even in the face

of the highly successful exhibition of the present institution. We shall mention one.

ISSUE OF THE TRAINING SCHOOLS ESTABLISHED IN GLASGOW.

We are generally disposed to pay higher for a foreign than a home article. This has been the case in Glasgow in regard to trainers. What strangers pay £100 a-year for, has been valued at home at about £60 or £70. Consequently, like every article of commodity, the highest bidder is preferred. It is all very well for parties rolling in wealth, and full of philanthropy, to say to schoolmasters, You are a very useful and interesting set of men, we cannot do without you, but you must learn to be content with a very moderate share of the good things of this life, we shall give you what endowment we can, but you must take in as many children as your school can hold—you must try and *make the school pay itself.* This, however, will not enable the *respectable* schoolmaster to appear suitably dressed, or support a wife and children, or pay for the latter an apprentice fee, should he be disposed to bring up his boys to any trade or profession, far less set off his daughters in a *respectable manner*, should they happen to get married. Is the master to be blamed for accepting a higher salary, provided he can only receive, where he happens to be placed, a sum scarcely fit to support him in the station of a mechanic? Yet such is the too general practice of very many highly intelligent, Christian, and wealthy directors of schools in Glasgow.

Within a very few years, 22 training schools were fitted up and established in Glasgow and suburbs, through the instrumentality and according to the plan of the Model Schools of the Normal Seminary. One half of the cost of each was received from Government for the purchase of play-grounds, and the erection of school-houses. To 14 of these, school trainers (we mean persons trained in the Seminary) were chosen, and 8 teachers untrained, and unaccustomed to the system, were appointed to the remaining schools. The fate of the former 14 schools we shall state without entering into particulars, which although sad as regards the hoped-for effect on the morals of the youth of the neighbourhoods in which these schools were located, yet the cause was natural, partly from the reasons just given in the letter of the Irish student, and partly from the fact of the presence in Glasgow of the seminary itself, which from week to week attracted the attention of strangers who visited it, as the parent Normal Institution.

We may state that small salaries in general were given to the trainers in Glasgow, smaller than were offered by letter, and otherwise, from directors in different parts of the kingdom and in the colonies, who had arrived at the point of valuing the system.

Clergymen, noblemen, directors of schools, and persons of all ranks, weekly visiting the Normal Seminary, and expressing high admiration of the system pursued, naturally inquired if any private training schools existed in Glasgow? Yes, of course, was the answer. The situations were mentioned. They

visited one or other of them, and admired the order of the school, and alacrity and intelligence of the children. The trainer was asked the question, What salary do you receive? The answer in general was, *Sixty Pounds.* Sixty Pounds—why, if you come to my parish, or my district, I shall give you £90 or £100. Of course off they went. In his place another trainer was applied for and appointed, who again was bought off in the same way. In several instances, however, the directors of the school being only partially acquainted with the system, appointed *teachers*, not *trainers*, until by their shiftings and changings all these training schools have been turned into teaching schools. The teachers, of course, not being habituated to the use of the gallery, could not make it available, and of course, knew as little how to make use of the play-ground. Each of these institutions, however, having the apparatus, may be instantly turned into a training school, by the appointment of a trained master.

The existence of the parent institution, therefore, while it was the means of establishing so many training schools, proved the indirect means of depriving them of their trainers, and its moral and intellectual efficiency.

We may state that in the neighbouring town of Paisley, containing five training schools—one Initiatory and four Juvenile, they shared the same fate, and from similar causes. This is a very melancholy result; for certainly there is not a town in the kingdom where training schools are more needed, or where,

from the cheapness of ground, they can be more easily established.

The question is frequently put, What did you find to be the results of the Bible training exercises in your own Sabbath School, the principle of which in its simple form you endeavoured to work out during so many years? If it be powerful in results, as you state, what effect has it had on your own scholars? My answer is, first, that my Sabbath scholars, to the number of 30 to 40, remained with me pretty continuously for 16 or 18 years.

During the first 8 or 9 years, nothing of vital piety appeared in any one of the number, beyond an external decency and propriety of behaviour as well as manner; and a decided intellectual elevation. At the end of these 8 or 9 years, when, from providential circumstances, I was least able to attend to their instruction, nearly every one of the girls became decidedly pious. This was manifested not merely by the regularity of their attendance upon public and private worship, but in the depth both of thought and feeling exhibited in their answers in school, and in the rapid advancement they made in spiritual understanding. They in fact quite outstripped the boys, their minds were humbled and their thoughts engaged in far higher things than the passing trifles of a day, and the empty gewgaws of Sunday finery and dress.

About a year after this nearly all the boys, or rather the young men, manifested the same spirit, and then
sumed their own intellectual position in the
From this period I became the *regulator* or

trainer, not the teacher of the school, and with pleasure and gratitude do I state that, on Sabbaths, and sometimes during the week, I met my pupils to hear their elucidations of scripture truth, and to be personally improved by their varied and rapid advancement in divine knowledge. Weekly prayer meetings were held by the sexes in most instances *separately*, and these young people in their turn immediately imposed upon themselves the task of teaching the gospel to the more ignorant children of their own neighbourhood. A week-day Juvenile training school was also established, and conducted by a student trained in the Normal Seminary; they themselves teach 14 local Sabbath schools, and have several hundred children in attendance, whose families they visit on week days. Within four years from the establishment of this week-day Training School in conjunction with the local Sabbath Schools, the Superintendent of Police stated, and which was communicated to the teachers by him unasked, that, *the number of commitments to the Police Office in that particular district had been reduced two-thirds.* This was a suburban district without churches or schools, without any aggressive local Christian influence whatever, and therefore most vicious and degraded. Our rulers may gather from this fact, that Bible Training and Moral Training are THE CHEAPEST POLICE.

THE SYSTEM INTRODUCED INTO PARKHURST PRISON.

In last edition we stated as follows. A most interesting experiment is now being made at Parkhurst

reformatory prison, Isle of Wight, which is under the immediate patronage of the Right Hon. the Home Secretary, and to which two trainers were sent eighteen months ago. One who had been appointed about seven years ago, died after being there only a couple of years. Many difficulties have been experienced in that institution in establishing the complete principle of moral and intellectual training for the juvenile delinquents, not merely in the arrangement of the premises, apparatus, &c., but in the procuring of proper masters. A third individual from this seminary has just been appointed as assistant trainer, and as the arrangements of this prison with its galleries, play-grounds, &c., are being completed for the entire training system, this will prove one of the most interesting experiments yet made in prison discipline. The happiest results are likely to flow from this as a reformatory model for juvenile delinquents, even to Europe at large.

The following extracts of letters from the two school trainers of the upper prison, Messrs. Craig and Barlow, in which there are 206 boys of eighteen years and under,* will in some measure show the effects of the system under God's blessing. The masters are both pious intelligent men, and the chaplain is one of the most devoted Christian clergymen in England.

"Junior Ward, Parkhurst, Nov. 18th, 1845.

"Dear Sir,— * * * * * * * * The blessing of God has shown itself upon the Training System in a most remarkable manner. The fostering

* These are all under sentence of transportation.

care of our worthy chaplain, and the diligence and hearty activity of my assistant, to all human appearance have been the means of turning many from darkness to light—from the power of sin to the service of God. Symptoms of a complete change in the general sympathy of the boys have been apparent from the time the system has been more fully in operation, but at last a flame has burst out, if not of religious fervour in all, certainly in some; this has extended through the whole of this part of the establishment, so that those who remain in a hardened state dare not exhibit their malevolent propensities.

"About the beginning of this week I was much astonished at several of those whom we considered very good boys gathering together in knots, and engaged in earnest conversation about something which they evidently did not wish us to know. Such knots and modes of conversation are, or rather used to be, highly dangerous in the prison, as they commonly ended in some deep-laid schemes of wickedness. Judging from the character of the boys, they were not molested, but considerable attention was paid to their proceedings, which, end how they would, were evidently of no common kind. On Thursday one of the leaders asked me for a sheet of cartridge paper to write memoranda; and as he is rather advanced, he is often employed to draw diagrams in an adjoining room. At the eleven o'clock recess a number of the boys as above went into the room. I had quite forgotten the circumstance, and thought the boy was drawing some mechanical diagrams, when I was very respectfully solicited to step into the room. And what do you think was there? A whole sheet filled with rules for a *society for the suppression of vice in the prison;* no ungrammatical jumble of crude ideas, but a set of most excellent rules, which might have done honour to the ablest in the land! and signed by above twenty names. Room was left at the top for the Governor's name as patron, our Chaplain's as president, and myself and assistant as vice-presidents.

"The enthusiasm of well-doing has arrived at a great pitch. Great numbers of boys exert themselves, and that, too, with no small success, in trying to reclaim those whose hearts are yet hardened. My only fear is that we will be unable to retain it so high as it now is. However, through the Divine blessing, we will do our best.

"The blessing of God accompanying the *training* of these

poor fellows, steeped to the lips in crime, has accomplished the effects which may indeed be expected, wherever the training system is introduced. Their moral condition has steadily risen and fallen according to the extent that The Training System has been practised among them."

PARKHURST PRISON, ISLE OF WIGHT.
December 24, 1845.

"DEAR SIR,— * * * * * * * You have already heard of a great moral change effected in the character and conduct of many of our boys. It is very unlike a school of criminals. The conduct of the majority is most exemplary, and in many cases the evidences of evangelical conversion are of the most satisfactory kind. I am almost daily holding spiritual conferences with individual boys, and my mind is often delighted whilst listening to their simple but affecting statements. With tears trickling down their cheeks, they tell me of the burden of their sins, of their anxiety to be reconciled to God, and to walk in his commandments blameless; whilst others are enabled to rejoice in a cheering hope that God for Christ's sake has blotted out their offences, and adopted them into his family. For a few weeks there was much excitement; much of this, I believe, was sympathetic only—of course, it could not be expected to be permanent. It has subsided; but the good, *the real good*, has not gone with it. The boys delight in holy exercises, and are evidently as happy as they are good. We have no difficulty in conducting the duties of the school; it is quite a pleasure. It is not possible that I could have had a situation more agreeable to my wishes and feelings. I doubt not but, through the blessing of God, that the Bible-training lessons have come with power and divine influence to their hearts and consciences, and have been subservient in producing the most salutary effects."

This Moral Training School was visited by Her Majesty, Prince Albert, and suite, accompanied by Sir James Graham, during the autumn of last year. Her Majesty expressed her high approbation of the conduct of the boys, and astonishment at their attainments in Scripture and secular knowledge.

Having had occasion to visit London early in April last, I visited Parkhurst, and, after a long examination, found the reports fully confirmed; and being desirous of having the testimony of the worthy Chaplain, I addressed a note to him on my return to Glasgow, expressing my wish to know the extent of what he considered real conversions, he being daily occupied in holding private conversations with the boys. The following is the Rev. Gentleman's reply.

"PARKHURST, April 23, 1846.

"DEAR SIR,—I should have replied to your letter sooner, but I have been more than usually occupied for the last day or two.

"It is with deep thankfulness to God for the work of His grace, that I express my opinion, that *several* of the boys in the Junior ward prison, have been, during the last eighteen months, brought to sincere repentance, and have exhibited and do *continue* to exhibit, by their entirely changed conduct, the fruit of a lively faith in the Son of God. I use the word *several* instead of *many* of the boys, because my past experience in the ministry has made me more cautious and less sanguine, but I can add that of *many* I have good hope, but require a longer "continuance in well-doing" before I dare to speak of them confidently.

"Your system of imparting (and *following up* by application) Scriptural knowledge, has been to these poor boys eminently useful. The blessing of God has indeed accompanied it, and I most sincerely hope, that the day may not be far distant, when you may have in some degree a present reward for your valuable efforts in seeing your system of instruction adopted in all our parochial schools, and numbers GLADLY receiving that religious knowledge from which they have too frequently turned away with weariness and disgust, produced by the dry and injudicious method of teaching hitherto in general pursued.

"I remain, my dear Sir,

"Yours very truly,

"THOS. E. WELLBY."

The Rev. T. E. Wellby, Chaplain of the prison alluded to, being about to remove to a parochial charge, these poor criminals, desirous of expressing their gratitude to their worthy pastor, spontaneously drew up and presented the following address:—

To the Rev. Thos. Earle Wellby.

Parkhurst Prison, 19th May, 1846.

Reverend Sir,—We, the undersigned, having been for the last two years under your immediate ministry and care, and having been thoroughly impressed by your disinterested kindness toward us, both in a temporal and spiritual way (and to some of whom you have been spiritually useful), now tender our humble and fervent expressions of gratitude and esteem, hoping that you will receive them; assuring you, that your departure causes us much grief and sorrow, but still thankful to the Almighty God that he has enabled you to continue your ministry so long with us.

We also assure you that your memory will ever be cherished by us, in whatever quarter of the world Providence shall see fit to place us; and that a place will ever be found in our prayers for your eternal welfare, and that God would bless your ministry to those over whom you may have charge.

We beg leave to subscribe ourselves,

Rev. Sir,

Your humble and obedient Servants.

Signed by 166 of the boys (40 were not permitted to sign, not having yet attained *the good mark*).

I most earnestly wish that all who have committed, and all who may commit crime, as well as every child in the land, were blessed with such a religious, moral, and intellectual training as are the boys in Upper Prison, Parkhurst.

CHAP. XXXII.

NORMAL SEMINARY FOR TRAINING SCHOOLMASTERS.

WHAT is a Normal Seminary? What is the Normal System? are questions frequently asked. In regard to the latter we answer, there is no such general designation as NORMAL SYSTEM, as every institution may have a different and particular system of its own. NORMAL is derived from *norma*, a rule. The *norma* of our Institution, therefore, is "The Training System," for the extension and promotion of which it was originally established.

The term *Normal*, although signifying simply a rule, has been generally applied to institutions for the training of schoolmasters. We have only to ascertain the standard or rule of any Normal school or seminary, therefore, in order to know the principles on which we may have our teachers trained in it. In our Institution, it is for the training of the habits of the child as a moral, intellectual, and physical being; and the Institution, as a whole, was the first model of a Normal Seminary for training schoolmasters.

Normal Seminaries have long existed in Prussia,

under legislative influence and endowments. The Glasgow Normal Seminary was founded in ignorance of the Prussian plans, or the particular mode of communication, if any, which they present. Ours was founded with a view to establish a natural system of communication and moral training, based on the only unalterable standard of morals; and secondly, to extend the system by training persons to practise it.

A Normal Seminary may give its students instruction in the various elementary branches, or it may confine its attention exclusively to the mode or system of communication, or it may do both of these; or it may add, as in our case, moral training; including the cultivation, not merely of the intellectual, but the whole powers of the child. In the Glasgow Normal Seminary, instruction is given to the students, but *the chief and primary object is, the mode of communication and moral training.*

Training is admitted to be necessary in every art but education; the mechanic, the soldier, the sailor, the lawyer, the man of business, all require to be trained—all must learn their art. We would not employ a gardener or an hostler who had not served an apprenticeship; but the persons who are "to teach the young idea how to shoot," and who may be in possession of a vast fund of knowledge, but ignorant of the arts of communication and moral training, must work themselves into a system, good or indifferent, according to circumstances; not, however, until in general a sad havoc is made of the human mind, which a regular course of the Normal Seminary

might have prevented. Many teachers work out and arrive at a good system of their own, it is true, but no one man can possess all that may be concentrated and exhibited in a Normal Seminary, and to which every student may be trained.

A model school and a Normal Seminary differ in this respect, that the former is a mere exhibition of a particular system, whereas the latter is a training to the practice of it. I may see a system in operation in a model school, just as I might see a lady hem a frill; but the witnessing of this will not enable me to follow her example, until cloth and needle are placed in my hands, and I actually learn to do it practically. But although a model school is not a Normal School, yet every normal seminary must possess one or more model schools. I must see the system in operation. I must have it explained to me by suitable trainers. I must endeavour to put it in practice under experienced superintendents; and I must have the model to which to aspire, and children at the same time to work upon; the lack of any of which influences must leave me imperfectly trained.

When this Institution was established in 1826 the public had no idea of the propriety or necessity of a teacher being trained to his art; hence the students who enrolled themselves at that period, remained only two or three weeks, or a month—some even imagined they could acquire the system in a day, or half a day, by *simply looking on;* and many notes of introduction have been presented in favour of teachers to remain the *full complement* of two hours! that they

might be enabled to carry the system home to their own schools.* Gradually the period was extended to three months, and this was considered a great sacrifice of time and money (as it still is by many well-educated young men). But it was soon found, that incomplete as the training of three months was, the additional salaries the students received throughout the kingdom, even after this short course of training, increased the inducement to enter, so that ten years ago, the period was extended to the present course of six months; that being found the shortest period possible to enable the student *to train himself* properly after he leaves the Institution.

In this, as in every other art, the theory may be understood, and the practice not at all. A man may know what he should teach, and yet may be quite incapable, from want of practice, to communicate his knowledge to others, especially to the young, or to form in those under his care those habits, of the importance of which he may be fully convinced.

Upon the average, during the last ten years, there

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* As one of many similar instances of this, it may be mentioned, that on one occasion in 1834 a lady was recommended by a clergyman, to acquire a practical knowledge of the training system, with the view of introducing it into her school in the country. On calling at the Seminary after mid-day, and presenting her note of introduction, she was asked how many months she could devote to the object. Her reply was, that she must leave the town by the boat in the afternoon at four o'clock, and wished to spend the intermediate time in the Seminary, as she was quite certain, that *by seeing* the system for an hour or two she would be able to practise it!

have been three or four situations under order, for every trainer who could be brought forward.

We shall give a short statement of the leading points of the Glasgow Normal Seminary, which, from the nature of the system pursued, was of necessity original, both as to apparatus, arrangement, and system.

This Normal Training Seminary, the first established in the kingdom, has five model schools, with about 800 scholars, from among the working classes, viz. :—Initiatory, for children under six years of age; Junior, (two divisions) for children from six to about nine; Senior, for those above nine; and Industrial, for girls above ten years of age—each having a play-ground and gallery, and presenting a model of *no more than the requisite educational establishment for every city and town parish.* In rural districts, the division for each parish might be Initiatory for children of from five to seven; Juvenile, for those above seven; and Industrial, for girls above ten, during the afternoon of each day,—they receiving lessons with the boys during the forenoon. The average number of students in attendance in the Institution is about 50 to 60. The minimum course of training six months. Want of funds to assist the students has prevented the period being extended to twelve months —a course quite short enough, indeed too short, for the most highly educated to acquire the art. The most accomplished scholar acquires the art quicker *only when free from prejudice and not wedded to old habits.*

The time of the students is occupied in the Seminary in giving lessons to the children of the model schools; observing the mode of conducting the lessons by the masters of each department; criticising each other in the students' hall, under the direction of the rector and principal trainers, in regard to the manner they have conducted the lessons; also, vocal music and gymnastics, under separate masters; and those who are found imperfect in any branch, such as arithmetic, grammar, geography, and history, scripture, or the outlines of science, receive instruction from the private tutors. The whole exercises are conducted on the same natural principles of training; and the lessons and exercises are so constructed and arranged, as to afford the greatest security that the intellectual, physical, and moral faculties of the children shall be *in daily exercise, without attempting to force or overwork any.*

Strangers frequently inquire, Who is your normal trainer? From what we have just stated, it appears, that the masters of each of the departments are normal trainers. In one sense, the rector is more at liberty to give instructions and training than any of the masters of the particular departments—all, however, train the students, and as mind operates upon mind, and manner upon manner, so the variety of the natural capacity of the students, renders it *impossible for any one person* to officiate so powerfully as a number may. "The sympathy of numbers" is powerful in this, as it is in every other department. For example: a highly imaginative student would feel him-

self utterly *collapsed*, were his studies and attention exclusively confined to the course that might be prescribed by a mere matter-of-fact trainer, and yet without the solid and sobering influence of one such, the student would be imperfectly trained. This variety of the trainers, acting in different departments, and united on one principle, as already stated, suits the variety of natural talents to be found in the normal students; and produces that mental *pulverization* and advancement in the art of training, within a given period, which *no one or two masters* could possibly accomplish.

It is stated as an objection to the universal extentension of the system, that it would be impossible to procure persons so highly gifted and successful, as trainers for every school, as we have in the Normal Seminary. It is true that we have a set of masters of whose Christian worth, zeal, and attainments, our country may well be proud (should pride in any case be permitted), but that there are not men in sufficient numbers for all our schools, with adequate talents and accomplishments, after being properly trained, is not true. Our masters are, indeed, highly successful, but they have had long experience in the art. One of the head masters having practised the system 19 years, another 15 years, a third 9 years, two 8 years, and a sixth 4 years.

THE ROUTINE.—It is difficult to state here, the precise routine to which the students are subjected, some being intended for the Initiatory department; others for the Juvenile; others for Schools of Indus-

try, or Nursery Governesses; while a large proportion have no object but to acquire the system, and get an appointment in any department for which they may be found suitable.

The male students are uniformly placed first in the Model Initiatory School, and then they alternate fortnightly between it and the Junior, Juvenile and Senior departments, during stated portions of each day, throughout the whole of their course. The remainder of the day is spent at the criticisms, and in perfecting themselves in grammar, geography, &c., or in acquiring a knowledge of music or elocution. In addition to the criticisms, the students practise the system with portions of children from the model schools, one hour-and-a-half per day in the class-rooms, under the superintendence of the head trainer of the particular department in which they happen to be placed; and while thus engaged, his place is supplied by the assistant trainer.

The students spend one day weekly in the particular department in which they are placed, simply observing the master as a model. Each alternate day in succession, for an hour or two in the forenoon, they remain in the hall with a portion of the children from the model schools, practising the system under the superintendence of the rector.

Twice a-week the rector requires from each student a written essay, on some lesson previously given in the model schools, or on some point of the system of training. The time of the students, therefore, is divided between receiving instructions in the theory

and art of training, observing the operations of the model schools, and in practising the system in both the covered and uncovered schools under the masters, rector, &c.

The female students, while they enjoy the same variety of superintendence, have their attention more particularly confined to the Initiatory Department and Junior Department (2nd division), and Female School of Industry—Bible and Moral Training, and needle and other industrial work, the latter being primary objects in schools of industry.

The model schools, and students in the various departments, are frequently examined by the secretary and rector; the diplomas of the students being signed by these parties.

Gymnastics.—We have already said, that the children receive gymnastics, or rather physical exercises, of a kind and to an extent fitted to arrest and keep up their attention during their intellectual and moral lessons, thus rendering physical exercises a means rather than an end. In respect of the students, however, who in turn are to become trainers, something additional is necessary. The Janitor of the Institution, therefore, who is an old soldier, exercises the students several times a week, in such military exercises as to standing positions, gait, manners, &c., as are found useful, first to themselves, and afterwards to fit them to train their own scholars.

Can a person train Himself?—The question is asked, If it be true, as you state, that no person can conduct a training lesson properly until he be trained

at least six months, how comes it that any man could work out the system in the first instance? We answer, that any man may work out the system for himself, provided he keeps the natural principle steadily in view, and pursues it irrespective of labour or expense; but what took at least seven years to accomplish in this way, individually,—as a Normal Seminary, subject to the superintendence and criticisms of experienced and well-trained masters, we profess to accomplish in as many months. We do not say that six or eight months will by any means make a perfect trainer, but at the end of that period he will have so overcome the difficulties, as that he may in future easily train himself. The principle, as a whole, however, must be kept steadily and perseveringly in view.

Criticisms.—This is a part of the system of training for the students, which is highly important, and at the same time requires great delicacy in its management. The principle of the exercise is partly to notice any excellence, but chiefly to exhibit every fault of the students who may have been appointed to conduct the lessons, and that openly and faithfully before their fellow-students and superintendents. Considerable prudence therefore is necessary on the part of the Chairman to keep all in perfect good humour. None can fill the office of Chairman properly, but one who is at once practically as well as theoretically acquainted with the system in all its departments; for he must be able not merely to tell what is wrong or awanting, but instantly to supply

the deficiency, and show how the lessons or exercises ought to be conducted; he must not merely give the precept, but also show the example.* These criticisms were established fifteen years ago, and although several hundred students have been subjected to them, no bad feelings have arisen, which were not promptly and easily repressed; and then only in the case of those who may have been undergoing their first or second *ordeal*, and imagined themselves free from the imperfections faithfully noticed by their fellow-students. On the contrary, these criticisms, public and private, have produced great moral results, and are unquestionably *the highest practical polish the students receive;* and for this reason, that it is checking the error at the moment it is committed. The whole is conducted on the principle, "Do unto others as ye wish they should do unto you." In other words, criticise plainly, as ye wish to be plainly and faithfully criticised.

There being five Model Schools in the Normal Seminary—Initiatory—Junior (1st and 2d divisions)—Senior, and Female School of Industry; the lessons are given in each of these departments successively.

Public Criticisms.—Four students who may have been at least three months in the seminary, are appointed each to give a lesson to the whole gallery of one of the five Model Schools in rotation, to be con-

* It is common for students to be able to criticise a training lesson most faithfully, three months before they can succeed in conducting one themselves.

ducted on the principles of the system, according to the age and capacity of the children, in the presence of the whole students, the masters of the several departments, and the rector and secretary of the Institution. One of the lessons at each criticism is from the Scriptures, an emblem, or a point of narrative or doctrine. The other three are secular subjects, such as natural history, grammar, &c., or the exercise may consist in conducting the children to and from the play-ground, and reviewing their conduct on their return to the gallery. Twelve minutes only are allowed for each lesson. This limitation compels the student to condense and keep close to the subject. An appropriate air is sung at the close of each lesson. The singing is also conducted by the student. The four lessons occupy about one hour and a half, after which the whole students leave the children and retire into an adjoining class-room or the hall, where each in rotation is asked by the Chairman for his opinion of the lessons given. Those who give the lessons are of course excepted, and must submit *silently* to the criticisms of all. No student is permitted to notice the criticisms of a fellow-student. This is reserved for the Chairman, and the whole observations of the students are subject to his review. The observations are usually made by the students and masters, from notes taken during the conducting of the lessons. The female students are present, but are exempted from expressing their sentiments, but which they are required to give afterwards in writing. This *viva voce* criticism occupies about two hours. No defect in the

manner, tone of voice, or grammar, is overlooked. Every mispronunciation, error, or defect in stating the successive points of the subject of the lessson, want of picturing out, or failure in securing the attention of the children during these exercises, is plainly expressed. The Chairman, after giving his own criticisms, reviews the others, and generally enlarges on some point of the system suggested by the nature of the lessons. The whole is closed with prayer.

PRIVATE CRITICISMS.—These are termed private, simply because the lessons criticised are conducted in the students' hall without the presence of the children, and may embrace the whole students, or only a portion of them; the females, for example, or those who are most advanced in the art of training, and require only to be polished in a few points. Most generally, however, the whole students are present at the private criticisms, and although criticism, *by the Chairman*, be the professed object, the effect of the whole is in fact that of a *practical lecture*. The chair is taken as at the public criticisms. The students give a lesson in succession, and are each allowed 20 minutes. The other students sit in the gallery, and are expected to answer *as children would*, exercising their judgment, however, that although they may be acquainted with the intention of the person conducting the lesson, they must give a direct answer to every question, and fill up every ellipsis exactly as they are put, however absurd the conclusion may be to which they are led. The student, therefore, feels compelled to put proper questions according to the system.

And whereas, in the public criticisms, *the children being present*, the student is permitted to go on during the twelve minutes undisturbed, it is the Chairman's duty and privilege, the children *not being present*, to interfere at any point, where he sees it proper to put the student on the right course of the exercise, and to correct at the moment every error as it is exhibited.

All students in this seminary commence with the Infant or Initiatory Department, and finish with it. No mistake is so fatal to the proper education and training of youth, as the practice of using words or illustrations beyond the capacity of the pupils, and imagining that the possession of knowledge implies the power to communicate it intelligibly to others. The knowledge of a Newton or a Bacon would avail little, without a proper mode of communication, and the highest moral character without the *practical* knowledge of training the moral sensibilities of the pupils, would render his efforts utterly abortive.

Novel and trying as these criticisms are, the student could not by any other means, or to the same extent, acquire the system of training the child as a whole, within the limited attendance of six or eight months. These exercises also rub off many incrustations, which must otherwise have remained, and which no teaching, or instruction, or mere observation of the mode pursued, could possibly have removed.

QUALIFICATIONS OF APPLICANTS FOR ADMISSION TO THE SEMINARY AS STUDENTS.—Applicants for admission must present to the secretary of the Institu-

tion a certificate of character from their clergyman, after which an examination takes place, which is conducted by the rector and three principal masters. If found qualified, they are immediately enrolled as students, after paying a fee of £3 3s. for the course, whether such be six, nine, or twelve months. The minimum course is six months. If found very imperfect, the applicant is rejected altogether; but if imperfect only in one or two points, he is placed in a preparatory class. The number of students actually received aud trained since the commencement of the Institution is about 1100.

As to attainments; about three-fourths of the whole male students admitted hitherto, had passed through a course of Latin, to which about one-third had added Greek and mathematics. None can be admitted who are unacquainted with such elementary branches as would fit them for teaching an ordinary English school; and although six, eight, or nine months cannot make proficients in knowledge, yet the practical exercise of the system *re-lays* what has formerly been taught, and *enables the trainer to communicate all he knows, or may afterwards acquire, in a simple, natural, and efficient manner.*

If everything passes through the understanding first, it is said children will learn little. The facts brought forward in this publication, and innumerable other illustrations which must occur to every observing and reflecting mind, at least show that the memory of words is one thing, and the understanding of them is quite another thing. Both may and ought to exist

simultaneously, but while the former, apart from the latter, is a mere tinkle or sound, all that is truly valuable is found in the latter. Our answer, therefore, is this, what passes through the understanding is got and retained,—what rests on the mere verbal memory is frequently lost.

In proportion as we are simple, are we understood; and while simplicity is the test, it is also the last and most difficult attainment of a trainer of youth. After all these objections have been answered, it is triumphantly stated, and frequently repeated; But all STUDENTS who leave the Seminary after being trained, are not equally successful, nor are they all equally qualified to conduct a Training School. Very true, indeed; but are all teachers equally successful, or well educated? Are all preachers equally impressive? Are all who leave the University philosophers or literary men? Need we wonder, then, that some persons who leave our seminary, are more highly gifted and successful in the art of training than others? The objection simply amounts to this—that all men are not equally qualified to conduct any system, be that system what it may.

One thing frequently has occurred, which is inconvenient and unfortunate. Teachers are asked by directors of schools, Are you acquainted with the Training System? They often say they are, and possessing testimonials of respectable elementary attainments, they get appointed to schools, and on entering their duties, the directors find that they are entirely ignorant of the system. On inquiry, it is

found they knew the system, because they had *seen* it in operation several times in the Normal Seminary, or in other schools. Repeated objections are made to us on this score. Our answer is as before, Were I a cabinetmaker or a watchmaker, ought I to be responsible for the fact, that all who had seen me make a chair, or the delicate and complicated machinery of a watch, and had not been trained, must fail in the attempt of making either?

Many of the foregoing objections are felt by students who enter the Normal Seminary for the purpose of acquiring a knowledge of the system; but all are gradually dissipated as they become trainers, and can practise the system. Its very simplicity is the greatest stumbling-block, whilst it is their highest attainment.

The common experience of the students is—During the first fortnight, *sceptical* as to the power and efficiency of the system. At the end of a month, *bewildered.* At the expiration of two months, *cautious* in offering objections. At the expiration of four months, *beginning* to be able to give a gallery training lesson. At the termination of six or seven months, confessing that they are but beginning *to see* the beauty and power of a system which they can only master by long practice. And it is their uniform experience ever after, that each successive year's practice not only adds to their own knowledge of the system, but to the power and efficiency of cultivating the physical and moral, as well as the intellectual faculties of the children. If such be the experience of students, it is

evident that a visit of two or three hours cannot fully exhibit the system.

It is found that every man who is qualified to be a teacher of youth may become a trainer; and the best security for the universal extension of the system is, that a teacher no sooner becomes a trainer than he loves it. But while called upon to adhere to certain great principles, he is permitted to practise the system precisely in accordance with the peculiarity of his own talents, transfusing, by a natural process, his own extent of knowledge into the minds of his pupils, and in every department rendering himself their pattern, companion, and leader, in the formation of their intellectual and moral habits.

Another objector says, If you are to have Bible Training, and Moral Training, and Secular Training in schools, in addition to the ordinary branches of education, society would not produce a sufficient number of suitable masters. We have them not, it is said. Now, this is quite true; but why not create them? Why not prepare a set of intelligent Christian trainers for the young, just as we raise Christian preachers for the more advanced in life? This is precisely the object and end of the Glasgow Normal Seminary.

But a further objection is stated. What! do you say that six or seven months' training will accomplish this? No, certainly; we admit that it cannot. It merely puts a man in the way of training himself, and of enabling him to rise in the scale as a moral and intellectual trainer of youth. Funds alone are wanted

to support the students long enough in the Seminary to accomplish this. The machinery and mode of working it are already provided; it is for the public to come forward with the means of supporting it.

The innumerable proofs * of the power of the system, as already exhibited, show that when fully practised, not indeed as a stereotyped one, but in accordance with the varied natural powers of the master, it would, under the blessing of God, accomplish as great a change in the moral world as the steam-engine has done in the commercial. It is true, the elements of moral and intellectual training are not new. They are to be found in the Scriptures of the Old and New Testaments vividly set forth, but, except in families, we have not followed them. Steam existed in the days of Noah, but not till lately was its nature understood, and its power exhibited, as in the machinery of a steam-engine.

One great stumbling-block still remains unnoticed, the fact that under this system we train infants, as a first stage. It is imagined by some that infants can learn nothing. Certainly they cannot learn Greek, but they can learn evil. Our objectors presume, also, that because the teaching of infants, or the cramming system, has failed, that the *training* of infants must also fail. If so, then must the mother fail, who trains even from the cradle. Wisely she trains, for teach she cannot at that period of life; and as the intelligent and judicious mother gives instruction chiefly

* See Letters from Parents, Teachers, and Directors of Schools.

orally, so oral instruction forms an important feature of the Training System from the earliest to the latest period of the child's education. It is not confined to the infant, or to one branch, but onward through every stage, and in every department.

Strangers seeing pictures of animals, &c., hung up against the walls of our schools, frequently imagine that pictures form an important and particular part of the system. The use of pictures and objects is not to be refused; they are excellent starting points, and it would be unwise to refuse the use of what belonged to other and previous systems, merely because not peculiar to our own. But they startle at the sight of a picture, lest it savour of the infant system.

What is termed the Infant School System of education—benevolent as the original intention was—has proved a complete failure, and chiefly so, because it cannot be carried out beyond a certain point. It is a physical training, and an exercise of the powers of observation on objects and pictures; but it wants that "*picturing out*" by which you advance from great outlines to minute points, and minuter still, *ad infinitum*. It wants the union of the stimulating question with the cementing and correcting ellipsis. The facts communicated too generally resemble a pile of loose stones, on which no superstructure can be raised, or at least until they are re-laid and cemented. The child generally attains no greater an amount of knowledge in three years, than in as many months; hence the listlessness and apathy too generally attendant on these schools, and the necessity and practice of

introducing books to occupy the time and attention of the scholars.

When a teacher enters our seminary, who has been accustomed to this *gin-horse* style of communicating facts, he requires a considerable extra period of training to undo his previous habits.

But some Infant Schools, as well as Juvenile Schools, in various parts of the kingdom, have lately adopted some of the peculiarities of the Training System, retaining their old names—Infant School System, Intellectual System, &c. We are aware it is common to adopt parts and portions of our system into juvenile schools; and equally common to introduce the more obvious and attainable parts of the system—pictures and objects, for example—which are not peculiar to us, and to term it the Training System. Others get a gallery and a play-place, and think they have adopted the system—others again use ellipses not mixed with questions as under the Training System, expressing the idea of the particular point of the subject to which the children have reached in the process of "picturing out," but are mere guesses.* To be successful the system must be embraced *as a whole*, and the teachers trained to use and conduct the machinery.†

Notwithstanding what we have now advanced

* See Chapter on Questions and Ellipses.

† Some provide one play-ground for two schools. This never can do. Each trainer must have the entire control of his own pupils, in-doors and out of doors. Less than 100 feet long by about 60 feet wide, does not afford scope for the physical and moral development of 80 or 100 pupils.

against infant teaching or *stuffing*, we are ardent admirers of infant *training*, and were we compelled to confine ourselves to only one Model School, or one department for our Normal Seminary, we would select the Infant. The fact is, we commenced with the Infant or Initiatory, for children under six years of age, and in it alone as a model and opportunity of practice, some of our very best students have been trained, not simply for infants, but juveniles, and for grammar schools, and as missionaries. The whole principle is involved in the first steps, and of these *can be taken* by the student. If he *can ascend* (but what he calls descend) to the height of the simplicity of little children, he will find no difficulty whatever afterwards. The master who does not know ten times as much as he actually communicates to his infant auditory, must sink into the scale of a mere teacher; his mind has not grasp enough to *conduct* his pupils to the broad well-defined outlines of every subject: the outlines of which, through life, they may be called upon to fill up. Strongly, however, as we recommend the Initiatory department, and consider it as *the highest point* of the system, we would have in every Normal Seminary departments from it up to the point where the pupils are prepared to enter a university. Moral, physical, and intellectual, like every other training, is most efficient when early exercised, and in these departments simplicity lies at their base.

In establishing a Normal Seminary, we would commence with the Initiatory (or Infant), and permit six

or at least four months to elapse, before commencing another department for children above six and so on. An opposite course will be found almost a certain failure.

It is more difficult to train a child at six than at three—and decidedly more so at nine or ten. The most highly cultivated trainers will be required for the juniors of three to six years,—not *any sort of person*, as is usually imagined,—just as a more accomplished gardener is required for exotics than for forest trees—for tender than for hardy plants. If it be more difficult to train a child at nine than at three years of age it must be decidedly more so in respect of a man at thirty, and nearly impracticable at the age of fifty.

STUDENTS OF BOTH SEXES TRAINED.—About eleven hundred students have been trained since the commencement of the Institution, besides a large number of teachers who were permitted during the first six years of its establishment, to remain from two to four weeks; but these are now entirely excluded, as their admission was found to do an injustice to the system, and to the regular students under training; professing, as these teachers frequently did (honestly, we believe), that they knew the system by looking at it, just as if one by seeing the thing done, could acquire the art of portrait or landscape painting. A student once enrolled, however, and having finished a six months' course, is privileged to enter the seminary when and as often as he pleases; and it is cheering to find so many return annually from all quarters to spend a portion of their vacation in the seminary.

University Students.—As the whole time of the Normal Students is occupied during the day with the various exercises, and part of their evenings for essay writing and preparatory reading, we have most respectfully been obliged to decline all applications for admission from University Students. The attendance, even of one hour during the day, with the time occupied in walking to and from the class, completely breaks up the course of training. Divinity and other students, who have passed the usual course in the Institution, confess that no session in the University has been more important or valuable to them as a part of their curriculum.

For several years previous to 1843 the average attendance was about 40, varying according to the season of the year. In May, 1845, it was 53; and it may be interesting to state, that they were from 33 counties in Scotland and England, 4 from Ireland, 2 from the West Indies, 1 from the East Indies, 1 a native female from Caffraria, and 1 a soldier from the 92d Regiment, then stationed in the Infantry Barracks. In March, 1846, the students were from the following counties, Lanark, Roxburgh, Lincoln, Cornwall, Hampshire, Yorkshire, Mid-Lothian, Leinster, Cumberland, Norfolk, Kent, Ayr, Cheshire, Monaghan, Perth, Chumie in Caffraria, Staffordshire, Fife, Argyle, Antrim, Derby, Donegal, Lancashire, Inverness, Essex, Warwick, Londonderry, Renfrew, Berwick, Moray.

Lodging of the Students.—The buildings of our Seminary are not calculated to lodge the students

within its walls; but there are in the immediate neighbourhood of the Institution some very respectable private families, who make it their business to accommodate the students with lodging and attendance. The names and character of these parties are well known to our masters, so that male or female students can be immediately and comfortably lodged according to the extent of their means.

The lodging of students is a subject which has occupied the attention of our friends in England, and it is highly important.

We are aware, that in answer to queries sent to practical men throughout the country, by persons intending to establish Normal Seminaries, the almost uniform answer has been: "By all means have your students lodged within the walls of the Institution, and under the eye of the principal or rector." But the questions for consideration are: "Are they, or *can* they be always under such superintendence?" and if not, will "*the sympathy of numbers*," and such close intimacy, *upon the whole*, operate favourably or unfavourably on their morals? We doubt much if the former is found in general to be the result. Most certainly, for nearly twenty years, we have found the opposite principle, so far from being injurious, actually beneficial. The addition of Moral Training in the model schools, which is applied to the students, as well as to the scholars, proves influential as a regulator, even during their limited course of attendance.

Wherever *Moral Training* is established, our plan is safe; but in all Normal institutions, where intellec-

tual culture is the exclusive or primary object in view (even although the Scriptures be daily read), we would not recommend our *liberty mode* to be adopted. Under the moral training system, it is safe. Moral and Intellectual training during the day in school, and separate houses in the evening, we find in fact the safer mode for both students and scholars.*

RELIGIOUS COMMUNIONS.—In respect of the variety of religious communions, on the part of the students, we have experienced no practical difficulty whatever. One principle regulates the masters. The Seminary is open to persons of all religious denominations. All religious denominations freely participate in the benefits of the Institution. Students have presented notes of introduction from ministers of all denominations—Established and Dissenting. The same Christian and moral influence bears upon all, and the utmost harmony and peace have uniformly prevailed in every department of the Seminary between masters, scholars, and students. Children of all denominations are freely received into the Model Schools, and all have participated in the benefits of the training. The question is never put, To what sect do you belong? and therefore no jealousy or party feeling is experienced.

CAN A MODEL SCHOOL BECOME A NORMAL TRAINING SEMINARY?—A single Infant or Initiatory School, and a Juvenile School, under one roof, for children of two or three to fourteen years of age, cannot be rendered a Normal Seminary for training schoolmasters, without injury both to trainers and scholars, but they may pre-

* See Chapter on Separation of the Sexes.

sent a model *for* the training of children, *i.e.* with only one master to each. The master of a school has enough to do to manage his own scholars without students.

The Model Schools of our seminary are not improved by their being part of a Normal Seminary; and nothing prevents their being seriously injured, but the superior tact and management of their masters. Every time a student teaches or trains a class, the children to a certain extent are injured. Every county has its provincial dialect, and every student, to a certain extent, carries portions of it along with him; and even admitting the student to possess a good mode of communication, yet it differs from that of the regular trainer, and proves so far injurious. If the children attending the Normal Seminary are well trained, it is not in consequence of its being such, for every new student so far injures the children, but in consequence of the superior tact and experience of the masters of each of the departments.

Besides this, the fact of questions being propounded oftentimes unimportant, with all the solemnity of novelty, but which may have been put by former students a hundred times before, is a severe trial of the risible faculties of the children, whose rapidity of answering sometimes stultifies the young student, under the slow and stereotyped list of questions he has previously prepared for himself. To repress and regulate such feelings on the part of the children by the master of the particular department is a part of moral training, and proves an excellent intellectual and moral exercise for the student himself.

Without two *additional* masters for teaching and training, and a rector to superintend the whole establishment, no school, consisting of Initiatory and Juvenile departments, and with only one or two masters to each, can become a Normal Seminary; and we may add, that any Normal Seminary on the Training System, without an Infant department, must be a very imperfect one; for it is only by copying the simplicity which must be pursued with very young children, that the student can be perfected in his habits as a trainer. Those who have arrived at the height of simplification being the best Initiatory or Infant *trainers*, if possessed of the requisite elementary knowledge, are uniformly the best Juvenile trainers.

ASSISTANTS.—On the plan pursued in this seminary every Juvenile Training School ought to have two trainers, viz., a first and a second master: the one for the younger children of six to eight years of age, and the other for those older and more advanced; and as the earlier stages are the more important, the ground-work or foundation of future excellence being then laid, so the second master ought to be an accomplished person, and *regularly trained.*

IMITATIONS OF THE TRAINING SCHOOL.

In several schools and seminaries lately established, having the Training System professedly in view, the more obvious parts of the system have been adopted, and others left out.

We doubt not the period will soon arrive when Normal Training Seminaries will be spread over the country, and when young teachers will not grudge spending a couple of years under training, as a part of their educational curriculum; and that very many who intend to superintend schools will spend a few weeks, not in looking on or observing merely, but in practising the art of training, which may be rendered, and actually is, a most elegant accomplishment.

Six Normal Seminaries, conducted on the Natural or Training system, equally extensive with our own, would be required for Scotland, and at the least thirty for England. We cannot name the wants of Ireland.

REMOVAL OF THE NORMAL SEMINARY TO NEW PREMISES.

During the year 1841, a grant of £5000 was offered by Government on condition that the institution should be placed exclusively under the management of the Established Church, instead of a private society as formerly. This grant was intended to assist in liquidating a debt of £12,000, which had been incurred in the erection of buildings, purchase of play-grounds, and deficiency of revenue during the previous years of the existence of the seminary.

The disruption of the Church of Scotland took place in May, 1843, before the grant was completed, and as the trustees, with one or two exceptions, became members of the Free Church, it was found that either they must take the whole debt upon themselves, or cease to hold the buildings, &c., which accommodated the institution.

With a view of maintaining the training system in its full efficiency, under the same highly experienced school trainers, who, it may be mentioned, are all members of the Free Church, an offer was made to the committee of the Established Church to continue their services under their direction. This was declined, or at least no answer was returned.

Another offer was made—to train a sufficient number of masters of the Established Church communion who, on the old masters ceasing to occupy the premises, might carry on and perpetuate the training system for children, and the training of schoolmasters on the same principle as it had been conducted hitherto. This offer met with the same fate as the former.

At this juncture, no party in Scotland showing any disposition to continue the system after the buildings were vacated, I went to London and prevailed on the Wesleyan Conference Committee to add to the number of their students, and to grant the handsome sum of £700 as part expenses of the Seminary for 12 months.

Before the close of the twelve months, the Educational Committee of the Free Church, from a desire to maintain the system as a great national object, in its full efficiency and usefulness, determined on purchasing suitable play-grounds, and erecting buildings at an expense of upwards of £9000, to accommodate the whole institution.*

The twelve months alluded to having expired, and before the buildings could be erected, the masters were required to quit. Accordingly, a large temporary

* South Entrance by Wellington Arcade, Sauchiehall Road.

wooden erection having been placed on one of the new play-grounds, on 8th May, 1845, the whole masters, mistresses, and superintendent, with the Normal students, 53 in number, and 700 children, between the age of about 3 and 15 years, walked two and two from the premises to the wooden erection—leaving the old building, &c. as it stood.

The stone building for the five Model schools was ready for their reception in August following, and the entire buildings, including the Students' Hall, were completed in April, 1846, and are now occupied by the former masters, 70 students, and 800 scholars.

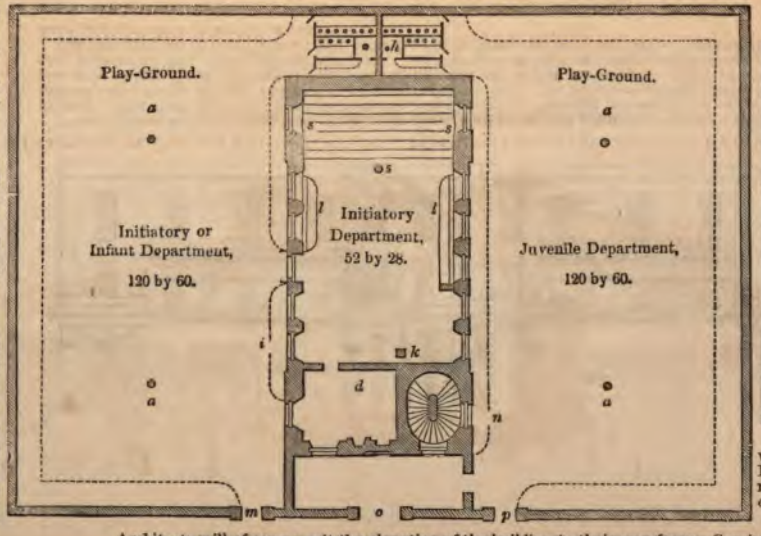
The head trainers of the institution are—Mr. Caughie, of the Initiatory or Infant department—Mr. Stark, of the 2d division of the Juvenile department —Mr. Fraser, 1st division of the Juvenile department —Mrs. Chamberlain, of the Industrial, for girls above 10 years of age, and Mr. Hislop, Rector and Head Master of the Senior department.

I can scarcely do justice to the disinterested conduct of these persons, who are still at the head of the seminary, who, during the three years previous to the disruption, without any engagement, with a limited number of assistant trainers, and amid many offers and inducements to leave at tempting salaries, yet they stuck firm to their post, assured of the high importance of their position to the children, the students, and the country and the world at large.

These persons deserve well of their country, and we are satisfied were influenced by no motive save the glory of God and the best interests of mankind.

No. 1.—Parochial or Private Training Schools, Initiatory and Juvenile, with Dwelling House above.
Each play-ground separated from the other.

No. 2.—Ground Plan of Plate No. 1.



a Circular Swings. *b* Flower Borders. *c* Gallery. *d* Class Room. *e* Water-Closets. *f* Water-Closets for Girls. *g* Steps on each side of the gallery about 18 inches broad, by which to ascend and descend in marching order as in Plate No. 4.

No. 3.

a Senior Division. *b* Advanced Division—Juvenile Departments. *c* Classroom and Master's Room. *d* A Gallery of five steps.

Architects will of course suit the elevation of the building to their own fancy—Grecian, Gothic, &c.

No. 4.—Three Training Schools—viz. Infant or Initiatory and Juvenile on ground floor, and Senior on second floor in centre building.

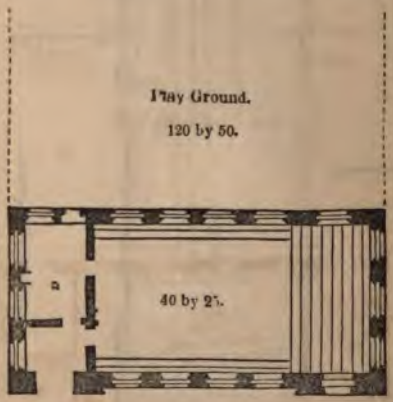
Note.—These Schools do not cost much more than Plates I. and II.; but they occupy a larger space of ground. This Plan might be a good platform for a small Normal Training Seminary, the upper floor to be used as Class-Rooms for the Students—the centre forming a hall. The Senior or advanced department has a play-ground behind the buildings. Wherever front ground can be had, this will be found an imposing and *very* economical plan. The building is of stone. The belfry is of wood, and only costs between £5 and £6.

The play-grounds of the Initiatory and Juvenile are in front, that for the Senior department behind.—Each play-ground is under its own school trainer.

GROUND PLAN OF PLATE No. 4.

a Junior Division, 20 by 28. The Play-ground, in two divisions, may be in front or back of building. *b* Advanced Division, 46 by 28. *c* Juvenile Class-Room. *d* Infant Department, 46 by 28. *e* Infant Class-Rooms, 14 by 12. Upper Floor—Masters' Houses and School of Industry. The Water-Closets are placed at each end of the building.

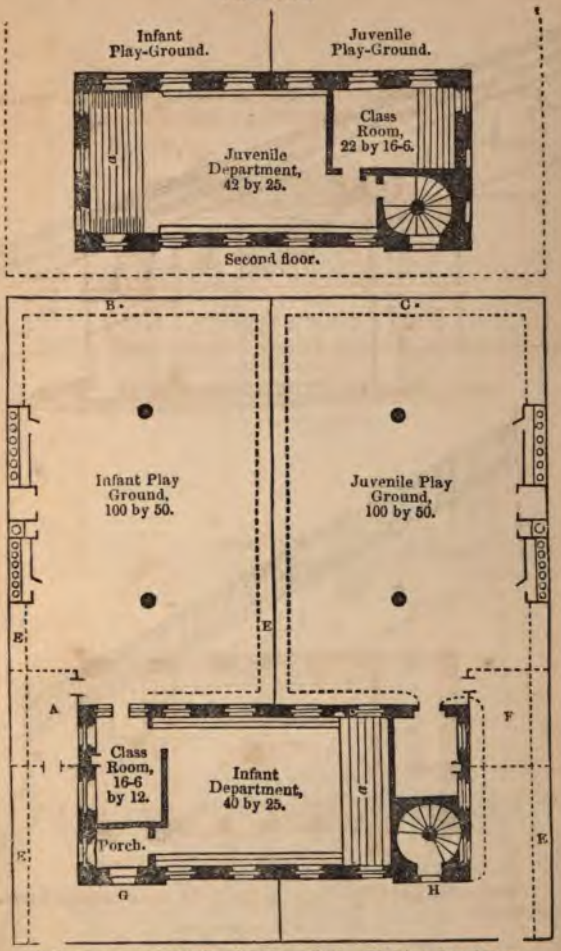
No. 5.—Small Training School, Initiatory or Juvenile, with Master's House, second floor.



A Class-room, 16-6 by 12.

This is understood to be on the line of a street, or placed only a few feet backwards.

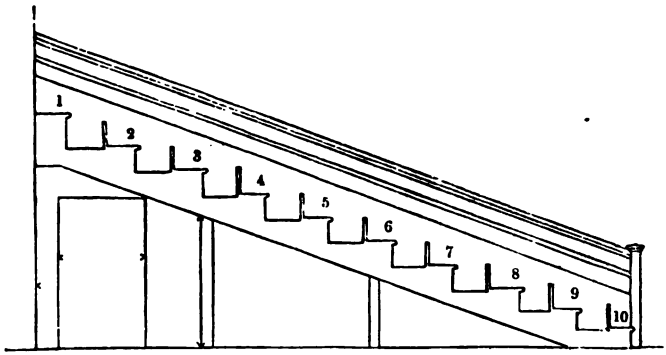
No. 6.—Training Schools, corresponding to Elevation, Plate No. 5.



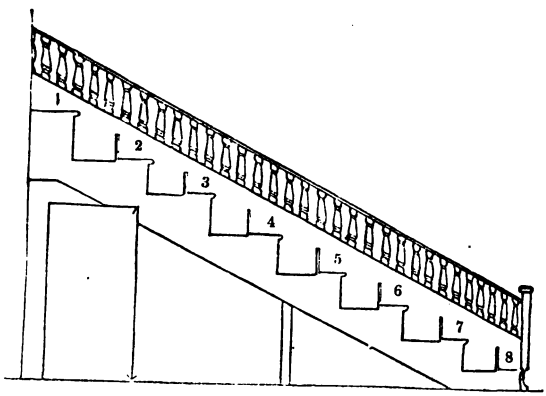
a Gallery, see plate No. 7. *b* Gallery, Junior Division, 5 or 6 steps.

This is the only convenient mode of having two Training Schools for 120 or 150 children each, when the width of the ground does not permit the erection of the building as plate Nos. 2 and 3. Nos. 2 and 4 are decidedly the preferable plans for two Schools, with play-ground on either side.

No. 7.—Gallery—Initiatory or Infant Department.



Gallery.—Juvenile Department.



Infant Gallery.—Dimension of Seats.

No.	Breadth.	Height.	Footboard.
1.	11½ in.	11 in.	13½ in.
2.	11	9½	13½
3, 4.	10½	9½	13½
5, 6.	10	9	13
7.	10	8½	13
8.	9	8	13
9.	9	7½	13
10.	9	7	—

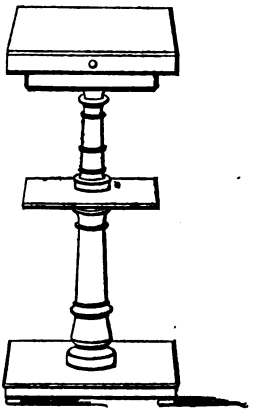
Juvenile Gallery.—Dimension of Seats.

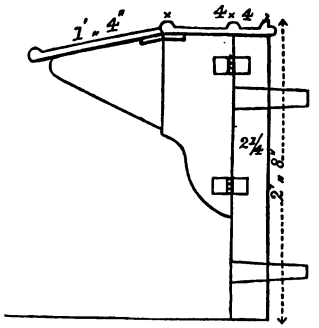
No.	Breadth.	Height.	Footboard.
1.	12 in.	16 in.	16½
2.	12	14½	16½
3.	12	13½	15
4.	11	12	15
5.	11	12	14
6.	11	12	14
7.	10	11½	13½
8.	10	9	13½

Height of the *open* railing *not solid board* for resting the back—Infant, 10 inches; and ...ile, 11 inches.

'.—The Footboard is sunk the thickness of the wood behind the small railing.

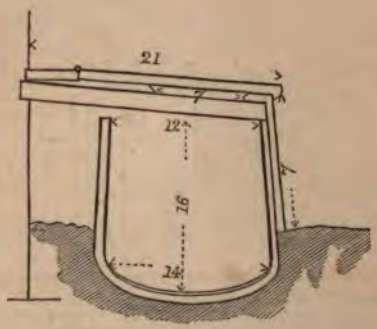
No. 8.—Bible Stand, &c.





Writing Desks, fixed to the sides of the School-hall; or when made double, they are movable, and fold down close against the wall, leaving the centre area clear when the desks are not in use.

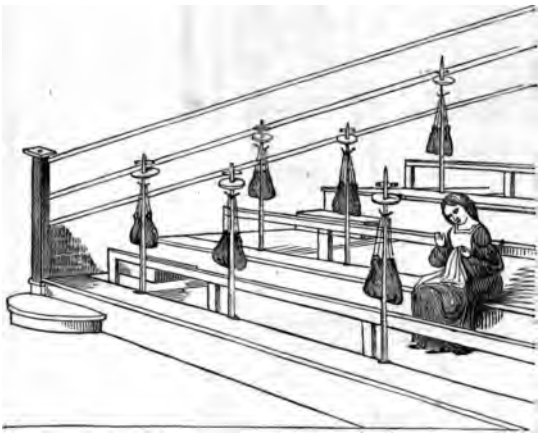
No. 9. Circular Swing Top.



Section of Water-Closets.

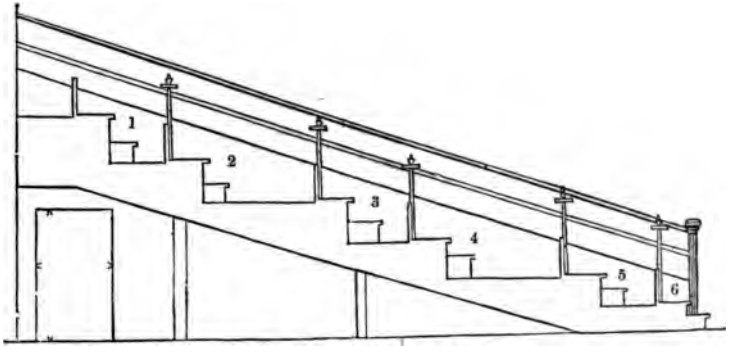
This trough, which extends the whole line of each closet in all the departments, has 3 or 4 inches of water constantly lying in it, and it runs off once a-day. Material—wood, lined with lead. This is only one mode of arranging the Water-Closets. The great points to be gained are cleanliness throughout, and a sufficiency of water to keep every thing fresh.

No. 10.—GALLERY.—FEMALE SCHOOL OF INDUSTRY.
See Descriptive Page 520.



NOTE.—Without the small tables for the girls' work, &c., this gallery is very suitable for a Senior department.

SECTION, GALLERY, PLATE 10.—FEMALE SCHOOL OF INDUSTRY.



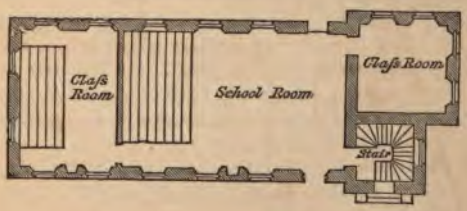
Divisions of Seats, &c.

	Breadth.	Height.	Width of Foot-Boards.
No. 1.	11½ in.	15½ in.	20 in.
2.	11½	15	36 — passage.
3.	11½	14	20
4.	11	13	36 — passage.
5.	11	12	20
6.	11	11½	20

Height of the back rails, 11 in., of wooden stalks, 33 in.

No. 11.—Village Training School, with Master's house above, and small School of Industry, or Infants' below and Juvenile above.—Play-ground enclosed in front.

The ground plan of the two rooms (covered and uncovered) is the chief point to be attended to. Every person will of course please his own taste as to the building—cottage, Grecian style, &c.



Ground Plan of Juvenile Training School.

Nos. 2, 4, 5, and 6, are more convenient than this.

c Gallery. 1.1. Two side seats.
k Stove-pipe led into class-room vent.
f Girls' Water-Closet, twelve feet by three feet.
e Boys' ditto, ten feet by three feet. Eight feet each might do.
h Retiring place for Boys.
a Circular swing, one each for Boys and Girls.
n Entrance to Juvenile School.
i Entrance to School Room.
m Entrance to Infant department.
p Entrance to Juvenile department.
o Centre gate.

The newel of stair to be of a sufficient thickness to prevent the steps being too narrow at the sides.

Coal Cellars below stair. Walls of both schools lined with wood four feet six inches above floor. The floors to be of timber. Ceilings fourteen feet high, and if pannelled an echo will be prevented. Two or more of the window breasts nearest the Class Room fitted up, forming presses for holding the wooden bricks in the infant school, and in the juvenile school for the same purpose, and for books, &c.

Hats and cloaks hung round the class room.

N.B. From these plans, any architect may easily determine the cost of an initiatory or juvenile school, or both combined, with the outhouses and enclosing wall. He has only to know what are the proposed materials, brick or stone. About £40 to £50, generally speaking, will fit up and furnish a school with apparatus, including the circular swings.

In some cases, the garrets are fitted up as a third story with lower ceiling, for girls, for an industrial school, or a dwelling-house for one of the masters.

The elevation, No. 1, shows projections not requisite to the practical working, but may be added by those who choose to expend a small sum on taste.

Plate, No. 3. Heights, &c. of gallery, see No. 7. Five or six steps in gallery, junior division.